EDITORIAL

The Journal—This Month and Next

THE building of programs, so-called, receives the attention of several articles in this number of the *Journal*. Every reader is concerned in some way with this matter. A careful reading in particular of the articles by Miss Perkins, Professor Powell, Miss Lewis, and Dr. Hawk will help.

The special emphasis of certain articles for May will deal with the use of the Bible in religious education. There will be a long editorial on the subject of the place of the Bible in life and an article on the important place which the Bible throughout the years has filled in Sunday School work. Then there will be a staff article on "The Use of the Bible in Religious Education." Readers will look forward to these discussions of such an important problem as this.

The Radio and Liquor Propaganda

ON SUNDAY afternoon of November 13, 1932, the Columbia Broadcasting System invaded the homes of the United States with a chain broadcast of an interview with Prince Jean Caraman de Chimay, prominent French sportsman and proprietor of the most famous vineyards of Champaigne, following his recent visit to America. The title of that program was "Why Drink, and What?" That the French people are disturbed to find their famous wines refused by Americans and that they are looking forward hopefully to the end of Prohibition and the re-establishment of their depleted beverage trade with the United States, the interview plainly brought out. Prince Chimay suavely built up his argument "Why Drink?" He then championed the cause of the French wine-growers by presenting the merits of champagne and the Bordeaux and Burgundy wines—the "What?" to drink.

Advance press releases and newspaper comments after the program showed conclusively that the chain broadcast officials were thus trying to bid for liquor advertising when and if intoxicating beverages are legalized in the United States.

The National Broadcasting Company, not to be outdone in this step to attract foreign liquor advertising, brought in from Berlin on New Year's Eve a midnight celebration in the Hotel Vaterland which was in fact a liquor propaganda program featuring the leading wine merchant of Germany.

The radio has made valuable contributions to the educational and cultural growth of children, young people, and adults. It has helped to hold people in their homes, to acquaint them with beautiful music, to arouse interest in affairs, and to broaden human outlook to a world-wide horizon. Rightly used, the radio may become a powerful ally in the work of home, school, and church.

Shall, then, the radio be used for the promoting of that which is destructive to the home, the school, and the church? Parents and leaders who are vitally interested in the character development of children and young people will not approve of the radio thus distorting the attitudes, ideals, and character of children and youth. "The radio is an extension of the home. Let's keep it clean and free."

That Goodwill May Prevail

A STRANGER in a strange city happened into a vesper service on Sunday afternoon, February 12. The church was well filled, and an atmosphere of reverence prevailed as the strains of an organ prelude filled the building. Then suddenly there came from the distance children's voices singing and presently the stranger beheld a joyous procession of children and youth, ranging in ages from six or eight years of age to late teens. A first glance revealed an interesting array of robes: black, black with white surplices, dark blue with light blue surplices, dark red with white surplices. A group of white wool fitted robes with short capes caused the observer to look from the garments to the wearers and to discover that they were being worn by Negro boys and girls. Then there were national groups in native dress: Russian, Chinese, and Italian. The stranger looked about and saw that all of the aisles of the church—both upstairs and down—were filled with singing children. They crowded the choir pews and the entire chancel and both sides of the balcony near the chancel. What was this unusual assemblage—a junior League of Nations or an international convention of childhood? Then the stranger became aware of the words they were singing:

> Lord of all, to thee we raise,
> This our sacrifice of praise.

This, then, the visitor realized must be but childhood's and youth's joyous expression of praise and worship, without heed to race or religious sect, to a Being whom they recognized as their common Father.

The call to worship was followed by a prayer anthem, sung in Italian by a group of Italian girls. The entire congregation joined in reading the ninety-eighth Psalm and then a hush lay over the place as the clear, sincere voices of teen-age young people sang:

> God, who touchest earth with beauty,
> Make me lovely too.

And so the service proceeded—a prayer and the hymn, "Tell Me the Stories of Jesus," sung by a Chinese group, were followed by an antiphonal hymn with Scripture reading; then three Negro choirs sang that old spiritual, "I've Got a Robe," after which a Russian group sang a Russian folk song and a carol. The offertory was Bach's "O Saviour Sweet" sung by five choirs. This was followed by "Give Ear Unto Me" sung by a group of chorister boys. There was a congregational hymn and a brief address, and then the combined choirs—thirteen in all—arose and sang out a challenge which that adult audience surely cannot soon forget.

O brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Thus ended the "Young People's Choir Service of Goodwill" held at the Madison Avenue Presbyterian Church, New York City, as a part of the observance of Race Relations Sunday.

The stranger arose and went out into the complexities of a distressed world with renewed hope, having found in the midst of that great city some churches and some leaders and some children and youth who were not afraid to demonstrate their belief that—

God framed
Mankind to be one mighty family,
Himself our Father, and the world our home.

What Does "Program" Mean to You?

IT WAS suggested in these columns last month that one can think of at least four popular senses in which the word program is used in connection with Christian education. The reader may think of others, but these four will be sufficient for brief discussion here.

A program, to some, means *a plan of action.* "What is your program?" one asks. Have you developed a plan of campaign to get new and better teachers, to enrich your worship, to touch more helpfully the lives of your pupils, or whatever else it may be that you are seeking to accomplish? What are the steps by which you hope to arrive? Such a plan of action is often called one's program.

Tiffany Studios.

"Whom Seekest Thou"

By GRACE NOLL CROWELL

WITHIN the garden of my ancient grief
I came before the dawn, and knelt in prayer:
"Where have they taken my dear Lord?" I cried,
I could not find him there,
The shadows were so deep—they pressed so close;
My load was heavier than I could bear.

There came a voice: "Why weepest thou?" and then—
"Whom seekest thou . . ." Ah, whom, dear Lord, but thee?
None other has the power to dispel
This darkness over me;
None other has the strength to lift the load
From off my heart, and set it singing—free.

"Whom seekest thou . . ." and suddenly in the gloom
His Presence was about me like a flame,
The little garden paths no longer were
The darkened ways I came.
He was so close—I touched him with my hands—
I saw him with my eyes—I cried his name!

Again, a program is *an arranged list of things to happen before or in a group.* This may be elaborately printed in two colors, or mimeographed, or jotted down on the back of the last month's gas bill carried in the pocket of the one responsible, or fixed firmly in the brain of that resourceful person. It is a list of things to be done. They may be recitations for the Christmas party, or an order of Scripture, hymns, and prayers for a worship service, or the outline of a pageant. When it is put on, the program is under way. When it is over, the program is finished and was good, bad or "just so-so."

In other uses of the word, the program is *the total work done by the church in Christian education.* Does the pastor preach an educational sermon? It is part of "our program." Are there boys' clubs, young people's societies, missionary groups, church membership classes, summer camps, hikes, recreation, as well as class and departmental interests? Very well, we say, they are all parts of our program of Christian educatio

Also, a program is thought of *whatever actually happens in th lives of the persons who are i volved in what the church doe* This means that the program, th actual one and not that which is s up in print or worked out in th leader's mind, is in the experienc of persons. As the CURRICULU GUIDE puts it, a program "is not s much a book to be read as it is th pupil's activity and experience reading the book; not so much a outline of a service project to b carried out, as the actual experienc of performing the service activity not so much a plan for teachin pupils an appreciation of a picture as the actual experience of appreci ation resulting from the pupil's re action to the picture under the guid ance of a leader; not so much th outline of the argument that Jesu is the Way, the Truth, and the Life as an actual experience of what means to accept Jesus as the Way the Truth, and the Life for one's sel and to govern one's life thereby.

While the first three views of program are important, it is thi last way of defining one's progra with which the editors in this num ber are most concerned.

What does the word "program" mean to you?

"Mothers and Babies First"

AS A SLOGAN for the annua observance of Child Healt Day in 1933, "Mothers and Babie First" ought to catch the attentio of the rank and file of the America people to this May Day occasio Mothers and babies have always appealed to our peopl But for those who are vitally concerned with a prograr of Christian education, this observance ought to hav particular significance. The investigations which are be ing made by sociologists, psychiatrists, and physicians a indicate that in the early years of his home life the chil receives those fundamental habits and attitudes which de termine to so large a degree his future happiness. Di ease, ugliness, and fear make it difficult for the child t build a concept of a God of love and wisdom!

The Christian forces of America have shown their co cern for the welfare of mothers and babies in many way during the years of our history. Let them now giv special thought to cooperation with the forces of chil welfare in the community for the protection of childre A pamphlet of suggestions for May Day may be secure from the American Child Welfare Association, 45 Seventh Avenue, New York City, for ten cents per cop

The Annual Meeting

A LETTER from one who has attended all of the annual meetings of the International Council since it was ganized over ten years ago states that the last meeting as the best, particularly with respect to unity of purpose id Christian fellowship. This certainly indicates prog- ss in interdenominational cooperation.

The 1933 Year Book of the International Council, which ill be off the press about April first, will contain the xecutive reports and the official minutes of the annual eeting of the Executive Committee. In this brief article e can make reference to only a few important items which idicate certain trends.

Change of Name

A proposal to change the name of the Council has been nder discussion for several years and it was voted that ie name be changed from the International Council of eligious Education to the International Council of Chris- an Education to take effect when an amendment to the harter granted by Congress shall have been secured.

Constituent Membership

The By-laws of the Council were amended to provide for enominational constituent membership and state council onstituent membership on practically the same basis. In rder to be a constituent member "a denomination must e an evangelical Protestant church" with certain other eneral requirements. In order to be a constituent mem- er "a state or provincial council shall be duly accredited s an auxiliary of the International Council, having its ducational policies and field programs determined by an ducational committee representing the cooperating de- ominations within its area." Both denominational and tate council constituent members are entitled to elect rep- esentatives on the Executive Committee of the Council on proportional church membership basis, and to elect rep- resentatives on the Educational Commission.

Leadership Training Program Expanded

The Committee on Leadership Training has been making n extended study of the further adaptation of the pro- ram of leadership training to meet the needs of small hurches particularly in rural communities. This plan ncludes the offering of courses on a lower level than the tandard Leadership Training Curriculum. On recom- nendation of this Committee, approved by the Educational ommission, the Council authorized the Committee on eadership Training to continue the further development f this program, and to carry on experimentation with lans for a Fellowship of Christian Workers and for the ertification of leaders in Christian education.

Emphases for 1934-1938

The Council voted that the special emphasis for the uadrennium 1934-1938 shall be on the general theme Christ in the Life of Today," with the following sub- ivisions for the respective church school years: 1934-35, Christ in the Life of the Home"; 1935-36, "Christ in the ife of the Church"; 1936-37, "Christ in the Life of the ommunity"; 1937-38, "Christ in the Life of the World."

Quadrennial Convention

On account of the economic depression, the local com- ittee in Philadelphia informed the Board of Trustees of its inability to raise the amount guaranteed for the holding of the quadrennial convention in that city in June, 1934, as planned. On recommendation of the Board, the Council voted to relieve Philadelphia from any further obligations under its offer to entertain the quadrennial convention in 1934. It was further voted that in connection with the next annual meeting to be held in Chicago during the second and third weeks of February, 1934, a popular convention of not to exceed two days' duration be held, the detailed arrangements to be worked out by the General Secretary and staff and approved by the Board of Trustees.

Integration of Interdenominational Organizations

One of the most important actions taken by the Council, on recommendation of the International and National Executives' Advisory Section, was an endorsement of the movement looking to a further integration of interdenominational agencies, particularly in states and local areas. The action taken is as follows:

> That the International Council of Religious Education looks with favor on the closer integration of the interdenominational agencies within the respective states; that where found advisable the functions of the state council of religious education might be extended to include other phases of interdenominational cooperation; that in states where other interdenominational agencies exist, such as a federation of churches, steps might be taken, if found mutually desirable, looking to the integration of the several interdenominational programs under a new organization with competent educational leadership, that shall maintain satisfactory auxiliary relations with the International Council as set forth in the By-laws of the International Council, and that shall conserve the essential interests and functions of all and meet the needs of the Christian forces within the respective states.

When the above question was under discussion particular emphasis was placed upon the necessity of maintaining competent educational leadership in any merged organization in order to insure the successful carrying forward of a satisfactory program of Christian education. It was agreed that there is a difference between an "educated leadership" and an "educational leadership," and that the latter is essential. Emphasis was also placed on the importance of the merged organization maintaining auxiliary relationship as a constituent member of the International Council in accordance with the provisions of the By-laws of the International Council. It was agreed that the initiation of such movements should be from within and not induced or imposed by national promotion.

A Century of Progress

Considerable consideration was given to the plans being developed to show the progress of religion during the past century through exhibits in the Temple of Religion in connection with the Century of Progress to be held in Chicago, June 1 to November 1, 1933. No official action was taken, but through the cooperation of the several boards plans are now under way for an exhibit which will show that one of the most important developments has been increased cooperation among the Protestant Christian forces of America.

Decade Dinner

The Decade Dinner was particularly significant in giving expression to the confidence which the Christian forces composing the International Council have in their own cooperative organization and in showing the development in Christian fellowship that has taken place during the past ten years. This is a prophecy of a still higher degree of Christian cooperation and unity among the Protestant evangelical forces of the United States and Canada.

Jesus, Leader of Men

VIII–His Religious Triumph

By WALTER E. BUNDY
Professor of English Bible,
DePauw University,
Greencastle, Indiana.

THE Easter faith forms the pulse of the New Testament documents and the Christian experience from which they came; yet it is at only a few points within the New Testament itself that this fervent conviction halts to give a meager, all too meager, account of itself and the circumstances of its origin—the concluding chapters of the Gospels and briefer passages in the book of Acts and Paul's letters. No section of the New Testament perhaps is more unsatisfactory from the standpoint of actual information conveyed than just these resurrection reports. No really consistent account regarding the tomb or the appearances can be pieced together.

In the Christian experience of Paul we have the Easter faith, not only in its earliest, but in its most impressive form. It seems to rest quite surely on visionary matter, but there is no disposition toward detail, no seeking for a setting in time and place. It appears as an inner certainty that needs no objective supports in such items as the empty tomb. Paul's Easter faith takes on the form of a dominant life-conviction for which he is ready to stake his all. We may call it assumption or assertion, but in its Pauline form the Easter faith ranges itself within the ranks of the respectable and resourceful phenomena in the history and psychology of religion. In its light the apostle lived and worked, preached and prayed, believed and hoped and died. This is about the maximum that religious faith in any of its many forms seems to be able to do for men.

When we turn from the primitive, elemental Easter faith of Paul to the resurrection reports of the Gospels, we realize at once that we have to do with a wholly different type. Here simple statements do not suffice, and we find detailed accounts of the circumstances under which the new faith arose, and these circumstances are used as proofs of this faith's essential truth. Here we meet not just simple assumption and assertion, but apologetic. The Easter faith is not only set forth; it is defended. These narratives embody the efforts of early Christians to interpret or explain the factual basis for their experience of a risen Christ. Religious faith of any sort is always more impressive and convincing when it simply asserts and assumes than when it seeks to posit and prove.

The Easter traditions are strange stories—all of them. They are strange to our ways of thinking, to our manner of conception. In view of the tremendous religious movement that grew out of the central conviction at their heart, they leave many questions of the modern mind unanswered. They give no intelligible insight into the actual forces and factors that produce the new religion. For the historian, death is the last verifiable fact; beyond death there is no verification in the sense of history. History halts at the death notice so far as any particular life is concerned. The psychologist may go a step farther and seek to analyze the belief in the resurrection, for it is a part of his task to analyze human convictions, to locate their origin in experience, to trace their development, and to delineate their substance, particularly those convictions that have been commanding in the lives of individuals and groups and that have produced far-reaching results. But even the psychologist cannot tell us a great deal. He finds in the Easter faith an elemental human conviction that was capable of commanding men and movements, of enlisting them in its service, even over long periods of time. Behind the Easter faith he will find a great body of religious conviction and certainty, a tremendously solid substance in individual and group experience that was the source of seemingly limitless enthusiasm and energy. But that is about all that he can say.

A. L. Wickes *Courtesy, Christian Evangelist.*
PETER'S RETURN TO THE UPPER ROOM IN THE LATE AFTERNOON OF THE DAY OF CRUCIFIXION.

The resurrection reports testify to just one thing—the Easter conviction of the earliest Christians. They are a witness of faith, and like all documents of delicate nature they surrender their secret only to the sensitive religious spirit. Religious faith is a peculiar thing in human experience. It does not proceed like other psychic processes in every re-

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How Do You Make a Program?

By RUTH PERKINS*

Miss Perkins knows how the making of pottery was used in a program with a group of girls—and so she writes about it. Any leader would find it interesting to read this article and substitute the most recent activity of his group for pottery making. Then, let him study its principles and suggestions in the light of his own experience!

NOT long ago three groups of young business girls were pursuing their different interests -drama, music, crafts—in an environent carefully set to encourage creve effort. It was the first time that e young craftsmen had made pottery, nd not only were they elated over e really beautiful products and the elight that they felt in "making omething out of almost nothing," ut they were excited over the hopes nd hazards connected with the first ring in a home-made kiln. Conersations were vivid about possible arping and cracking, and broken fragments; and equally ivid about the revelations that came to them as persons, s they worked with the clay and studied the best ancient nd modern pottery in picture and sample.

In the meantime the dramatic group, always alert or grist for their mill, recognized the initiation of a ew kiln as a dramatic moment and came into the craftshop to find out what it was all about. Together the wo groups talked of the meanings bound up in the mak-ng of pottery—meanings present and personal as well is historical. The dramatists then went off armed with ooks and pictures and echoes of the discussion—to see ow to mold it into dramatic form. Touched by the ame stimulus, the music group (for some of the potters were music lovers as well) wrote chants and songs to express the hopes and fears and insights belonging to his pottery-making craft, so ancient in the life of the world, so new to them. Thus, weaving back and forth, deas and discoveries found expression in original writ-ng, original music, original dancing, and finally in an riginal dramatic form of great vitality.

Only three outcomes (aside from the perfect firing of he pottery) can be mentioned: more dramatists than pot-ers sat up all night to fire the kiln and test the heat; ach potter, with a fine experimental attitude, provided erself with a fresh lump of clay, so that in the event f disaster, she could start a new bowl immediately; and ome people looking on were heard to ay that a similar process at work in he world would make foundations or a different social order, since each ccepted the purposes and hopes and ears of all the rest and therefore layed her part in fulfilling the hopes nd defeating the fears.

Let us look for a moment at the rocess here consciously employed y the program-makers. They first et up objectives, arrived at by ask-ng questions like these: Do these rograms meet real desires? Will they lead to increasing discriminations and reasons for them? Will they provide opportunity for original expression? Can they be made to include the enjoyment of the best expression (in a given field) of other people? Are they practicable in terms of resources? They then set up a plan of organization: listing specific opportunities to be arranged for the fulfillment of developing interests; methods to produce the maximum of initiative, participation, and original expression of individuals; richest possible resources that could be related to the expanding experience; and a final opportunity for the groups to realize together the values of which they were conscious in their experience. The product looked for by the leader was not a collection of pottery or a finished dramatic performance or delightful music, but more and better related knowledge, increased capacities, a new sense of confidence and eagerness toward a next experience—all of which in their turn might "set off" new alertness for material, new means of expression, new types of tangible product, and a finer social sense. He was quite satisfied with the groups' own evaluation of this two-week program, since "the thrill of creation is such joy that the pottery becomes the symbol of an experience—an experience that remains a treasure even if the symbol is broken. The potter, through loving his own work, gains a keener appreciation for the work of others, artists of the past and present, not because of their skill alone, but because he knows what efforts, hopes, and desires were molded into their pottery."

Such illustrations as this come from places where leaders have come more and more to understand individual growth and group process; they have begun to learn to build an environment that calls forth interests and abilities and mutual understanding; and they know something of how to secure an interaction between these. Program becomes a collective enterprise of individuals, groups, and leaders. There is infinite variety possible in the material available for programs, but the important point is the play back and forth, the interaction of individuals, program, groups, and leaders as members of the groups. Individuals come to look upon program as a means by which desires can be satisfied, experience widened, and they themselves enabled to become more effective persons and members of effective social groups.

In relation to all of this, the program-maker works with his groups, his community, and his materials in such a way that interaction can take place between individuals with their

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*Secretary, Laboratory Division, National Board of he Young Women's Christian Associations in the Jnited States of America, New York City.

Putting Life at the Center

A story of the way it was done at Green Meadows

By Wilfred E. Powell*

THE Pleasant Street Church was one of three churches in the village of Green Meadows. It had a student minister and its services of worship and preaching were quite attractive. The Sunday school, however, was in a run-down condition. The average attendance was only seventy-eight. There was a good deal of noise and disorder among the older boys and girls. Teachers seemed unable to hold the interest of their pupils and they carried on their work in a plodding sort of way. There was no buoyancy in their spirits. Some of them were often tardy or absent; not a few wondered if their teaching was really worth while. The "number present" seemed very small to the new superintendent who measured success largely by the attendance stick. The young minister was not at all sure what should be done. All of the staff were more or less discouraged.

The Awakening

One Sunday in the early fall the superintendent asked the Sunday school workers to meet for a conference. When they met he expressed his dissatisfaction with "the way things are going" and suggested that what was needed was an attendance contest. He proposed a round-the-world airplane race to stimulate interest.

The response of the workers was varied. Some of the teachers thought such a contest might be a good thing. Others were rather doubtful of its value. One teacher asked which was of greater importance "getting people to attend or doing something with them when they come." There followed a great deal of rather aimless discussion. One teacher, who had had some leadership training work, startled the group by asking: "What is our school for? What are we really seeking to accomplish by our teaching?" There was more discussion and several different views were expressed. After some suggestions by the minister, however, all were agreed that they were seeking to bring about changes in the lives of their pupils that would help them to develop Christian personality. One teacher declared: "If I could really feel sure that my teaching made a vital contribution to the Christian growth of my pupils, I would not care if my class had to be small." "Why should we not feel the same way about the whole school?" ventured another. "If we could make our school truly a school of Christian living, its smallness wouldn't matter."

The superintendent had not taken much part in this discussion. Already a new conception of his task was dimly forming itself in his mind. When, therefore, it was proposed that the group undertake to make the school a school of life, and that another staff meeting be held at a later date to face up to the task, the superintendent agreed. A small committee was appointed to study the whole matter and to report at this meeting. The date of the meeting was set for two weeks hence.

A Part of the Superintendent's Annual Report to Green Meadows Church

"We have tried this year to make our school truly a school of Christian living. And, with the help of God, we have had no little success. Our teachers are seeking to teach life rather than just matter; and we have many evidences that they are making vital contributions to the Christian growth of their pupils. We have made some mistakes; but we have learned much. We are sure that when we plan our work for next year we can make further progress to the end that we—both teachers and pupils—*'may grow up in all things into him, who is the head, even Christ.'* "

The Discovering of Needs

A great deal can be done in two weeks if a committee has a "mind to work." And this committee was eager to do something constructive. At the first meeting the group decided that the question it had to face was: What changes in our school are needed in order to make it contribute more effectively to the Christian growth of our pupils?

The committee had before it some material that presented the objectives of religious education and gave a brief discussion of how growth takes place.†

Some of this material seemed rather theoretical to one member of the committee. "The question is," he said, "what can we do about it?"

A teacher made this observation: "One of the first places," she said, "where changes will have to be made is in *ourselves.* I don't feel that my teaching is the kind that will cause my pupils to grow very much. One reason is that I had not thought of my work in quite that way before. But there are also other reasons. The quarterly I use does not come to grips with the life interests and needs of my pupils, and I do not know how to adapt the material so that it will do so. Then, too, I do not have enough contacts with my pupils to be able to give them much guidance in Christian living. I can see many things we could do; but will we do them?"

The committee had several meetings during the two weeks. The members studied the work of the Sunday school in the light of its contribution to pupil growth. There were some things obviously needed. The school made no provision for wholesome social life for its members and some of them were being harmed by the commercialized forms of amusement that were available to them. There was little chance to develop attitudes of reverence in the pupils or to foster a consciousness of God, because the atmosphere of the room during the

*Professor of Religious Education, Phillips University, Enid, Oklahoma.

†One of the teachers had Vieth's *Teaching for Christian Living.* There were several copies of the *International Journal of Religious Education* and a *Standard B for the Sunday Church School.* The minister had read the first chapter of the International Curriculum Guide, Book One, *Principles and Objectives of Christian Education.*

ening period was more that of a rather disorderly hool assembly than that of a place of worship. The pils, it was agreed, had in the past not made much owth in Christian usefulness, for they had been given most no opportunities to do concrete Christian things th a clear understanding of why they were doing them d of what they hoped to accomplish by them. At one the meetings a pupil-member of the committee offered s explanation of why there was not a better spirit among e members of his class. "The older boys," he said, "feel at there are too many little 'kids' in the class. We would ke to have a class of our own. We want to take some kes and do things like that."

The Changed Program

These and other suggestions were worked over by the mmittee and the result was presented to the whole staff. he group finally decided that some of the more important anges required in the program of the school were: (1) anges in the teachers themselves that would bring a etter understanding of how to guide their pupils in Chris- an living; (2) changes in the grouping of some of the upils in order to secure better life contacts; (3) changes n some of the lesson materials to secure helps that give ore life-situations; (4) changes in the general program o promote more wholesome social life; (5) changes in ne way of conducting the opening period so as to stimu- ate reverence and to develop the life of devotion; (6) hanges in the attitudes and habits of the pupils that vould secure more actual doing of Christian things and ead to a life of Christian usefulness.

It was clear that not all of these changes could be rought about at one time. Some of the improvements n grouping, it was agreed, could be made at once. There eed be no delay, likewise, in planning the through-the-week social activities. The group decided, however, that o change should be made in lesson materials until there ad been time to study the matter more carefully. The superintendent was asked to find out what other materials might be available and to talk over the problem with some religious education specialist. A young woman was as- signed specific responsibility for the period of worship at the opening of the school. She was to study available helps and to assist in the planning of the programs. Most of the teachers agreed that they would meet weekly, for a ime, to study the life-centered way of teaching.‡ With a good deal of quiet but real enthusiasm the new program got under way.

Some of the Outcomes

Throughout the year there was not a little discussion of the changes that had been made. Many meetings of eachers and of special committees were held. The ques- ion always to the front was: Is our program contribut- ing to the Christian growth of our pupils? Some of the plans did not work out as well as had been anticipated. A few of the teachers lost interest. On the part of most of the staff, however, there was a feeling that they were engaged in an enterprise of vast importance in which here were large possibilities of growth, both for them- selves and for those entrusted to their care. The school program became for them a gripping experiment in the ransformation of life.

There was a noticeable difference in the attitudes of the pupils. Much more interest was shown in the lessons, and the problem of discipline was reduced to a minimum. Teachers found it possible, many times, to accept suggestions from their pupils; and several interesting service projects were worked out. If one could have read the minds of the teachers, one would have known that frequently, after a class period, they were saying to themselves things like this: "I wish Mary had been here today. I thought of her especially when I was preparing that story. I think it would have helped her. I will call at her home this week and find out why she was absent." And an intimate of some of the teachers could have found in their possession notebooks with such entries as these: "John is becoming more cooperative. It seems to be hard for him, but I noticed today that he was more willing to do what the rest of the class wanted. I believe he is growing." "Clifford indicated his desire to join the church today. It was a big step for him. He does not have much encouragement at home, and he has, I believe, the making of a fine Christian. I will pray for him."

There was a new ring in the voice of the superintendent when he made his annual report. He mentioned the fact that the average attendance of the school had been raised to ninety-seven; but he seemed to have his mind chiefly on other things. "We have tried this year," he said, "to make our school truly a school of Christian living. And, with the help of God, we have had no little success. Our teachers are seeking to teach life rather than just matter; and we have many evidences that they are making vital contributions to the Christian growth of their pupils. We have made some mistakes; but we have learned much. We are sure that when we plan our work for next year we can make further progress to the end that we—both teachers and pupils—*'may grow up in all things into him, who is the head, even Christ.'*"

‡ It was found possible to make this a standard leadership training class in Course 2—"The Principles of Teaching," using as a guide the book, *How Shall I Learn to Teach Religion* by Blanche Carrier. The minister became accredited to teach the course.

The Associate Editor Returns

SINCE September last Miss Gloria Diener, the Associate Editor of the *International Journal*, has been on leave of absence doing graduate work in the Divinity School at Yale University. She has specialized in religious education and has taken work in a number of related fields in which she is greatly interested. During her absence, her secretary, Miss Miriam Hausknecht, has rendered invaluable service in caring for all the details involved in getting out the *Journal* promptly on schedule each month.

On March 20, Miss Diener returns to her desk to resume her full duties as Associate Editor, and will assume an increasingly important place in the editing of the *Journal*. The Board takes keen satisfaction in carrying her picture in this issue and introducing her in this personal way to the readers whom she delights to serve. Miss Diener has contributed much to the artistic good taste, the attractive layout, and the general quality of the *Journal*. The other members of the Board are pleased to pay her this word of tribute and to welcome her back.

—The Board of Editors
P. R. Hayward, *Chairman*

Interpreting God to Children

By
MARY ALICE JONES

Century Photos

CARING FOR PETS MAY BE AN ACT OF COOPERATION WITH GOD FOR THE CARE OF HIS CREATION.

BUT the whole thing seems so simple to me," a mother said at a meeting of parents and teachers of the primary children where the matter of objectives and curriculum materials were being seriously discussed. "What we want is for our children to be taught about God and to know the Bible. I don't see why there is any confusion about it." Unfortunately, however, it seems that there *is* confusion.

There are even some parents who feel that to teach children about God at all is not only unnecessary but positively undesirable. They feel that such teaching leads the child to expect outside help in meeting his problems, develops a sense of unwholesome dependence, when he really should be learning to stand on his own feet and recognize that he, and he alone, must meet the situations of life as they come. We believe, however, that the great majority of parents agree with this mother in being sure that they want their children to be taught about God. But among them there is a wide difference of opinion regarding both the content and the method of this teaching.

Some parents think of it in terms of telling children about God, either through direct instruction regarding his nature and attributes, or through Bible stories in which the characters have immediate experiences with God's will. They accept statements made in creeds or books of doctrine as being satisfactory descriptions of the character of God, and it is this body of material they wish their children taught. They supplement this instruction with songs of praise and gratitude, with prayers and memory verses, and test the adequacy of the program by the child's ability to repeat the information, retell the Bible stories, and say the memory verses and prayers.

To others, however, the matter of teaching children about God seems far less simple than this. They feel that much of the content that has been included in reference to God is inadequate and that some of it is definitely misleading. They have found that formally worded statements about God often create the impression of a far-off, cold, and forbidding personality, and confuse rather than clarify the child's growing idea of God.

Stories selected from the Old Testament which present God as vengeful and terrible, as capricious and unforgiving, as unjust and national-minded, when told to children who have no background of history and interpretation against which such accounts can be understood, actually hinder the development of a Christian concept of a God of love. Songs which refer to God in crude and inappropriate figures of speech, and which picture his activities in terms of battle or of affording special protection to his chosen ones from the ills of life, build attitudes and expectations which interfere with growth in Christian character.

The problem of *what* to teach children about God is in itself, then, one that requires careful thought. Creeds, Bible stories, songs, prayers—simply because they are about God—do not guarantee satisfactory information. There is available so little material suited to the experience and understanding of children which presents an adequate conception of God. In spite of the fact that the Christian church has, throughout many generations, been teaching children religion, there is a great dearth of hymn, story, and liturgical materials for use with children which are helpful in leading the child really to know God. The materials which emphasize love for man, ways in which to achieve world

The parent, the pastor, the teacher, and the church school officer should read this article. Many teachers will begin in April a course of lessons on the child's relationship to God. For example, primary teachers of Group Graded Lessons will use "Working with God." The Closely Graded Lessons in this field are: Beginner, Year I and II, "The Little Child and the Heavenly Father"; Primary, Year I, "God's Friendly World"; Year II, "Working with the Heavenly Father"; Year III, "Learning to Live as God's Children." The Westminster Departmental Graded lessons are: Beginner, "God's Beautiful World," and Primary, "God Working in His World." There are other instances in other series of lessons.

Motherhood, have been improved and enriched more satisfactorily than have the materials which emphasize love for God. A Christian theology for children has never been developed. There is so wide a difference of opinion regarding the content of this theology that the development of beautiful and inspiring materials will probably be long delayed. But certainly there can be no disagreement regarding the inappropriateness of much of the material now in general use. Until there can be developed some really beautiful material which will be generally accepted, local situations will have to make the effort to select or create for their own use stories, prayers, and responsive readings which are expressive of their highest thoughts of God in language which children can understand. Some recent publications give a greatly enriched collection of songs for children. Information regarding these books can be secured from the various denominational headquarters.

But even when this difficulty has been overcome and there is available a body of content which is suitable for use with children and which expresses a Christian concept of God in terms which inspire love and devotion—Bible stories, songs, prayers, creeds, devotional readings—will the teaching of this material constitute an adequate program for leading the child to know God? When they "know" this material will they know God? Is the mother right who feels that the matter is as simple as this? There are many parents who are convinced that statements regarding the character and atttributes of God, even though they be ever so correct, are not satisfactory means of revealing to the child the nature and purposes of God, or of leading the child to a personal experience of the reality and love of God. They feel that the major problems of religious education are not centered in correct ideas but rather in a warm sense of the reality of God, of the availability of comfort and courage in meeting the issues of life, of the reliability of the purpose and wisdom and love that are at the heart of the universe, of the necessity for brotherliness among the sons of men.

If this point of view is accepted, the method of teaching children to know God will be different from that outlined above. There will be some telling and some repeating, to be sure. But these elements in the program will be supplementary rather than primary; they will be used to enrich and interpret experience rather than for their own sake as so much material to be learned. The program itself will be concerned with actual first-hand experience of God as he reveals himself today.

How will this experience be cultivated? It is our conviction that the most fruitful means is through the normal, everyday situations within which the child lives. A home environment in which there are a sense of security, a consciousness of love and purpose and wisdom, a source of comfort when one is distressed and courage when one is weak and fearful, is an environment which makes religious faith reasonable and vital. Association with persons to whom the child may look in confidence for understanding, guidance, and stimulation to noble ventures makes belief and trust in God natural and satisfying. Contact with the creative power of God as it is revealed through nature, joy in the out-of-doors, appreciation of fragrance, color, form in flowers and trees, lead to awe and wonder and a deepened sense of the reality of God.

But the child must, himself, be actively engaged in a plan of cooperation with God before he can come really to know God. To be loved is not enough; the child himself must also love and show his love through attitudes and conduct. To enjoy the wonders of the creation is not enough; the child must also be active in the creation of beauty and fruitfulness in nature. To receive comfort and courage is not enough; the child must also give comfort and courage to others who need him. Through thus sharing in the purposes of God for a world that is beautiful and good, the child comes to an increasing understanding of those purposes and a growing conviction that only in those purposes is fullness of life for himself and his brothers to be found.

In the midst of his everyday living, then, are to be found those experiences which are, we believe, most fruitful in the development of a child's religious faith—or of an anti-religious view of life. For the opposite of the conditions which we have outlined—the lack of love and understanding, of comfort and courage, of stimulation and guidance; the lack of opportunity to serve as well as to be served, to share as well as to receive, to help as well as to be helped, to work to make the world beautiful as well as to enjoy the beauty—is just as likely to affect the growth of a religious faith. Unless the child experiences for himself the revelations of God in the lives of those who are striving to achieve His purposes, in the creation about him, in the sense of companionship which comes from working with God in the simple ways which are open to him, it is unlikely that he will respond readily to efforts to describe God to him or to tell him about the character of God.

In the midst of this on-going experience, material will, however, be introduced which will clarify and interpret its meaning. The child's own life is too limited by the near-at-hand and the immediate to leave him with no other guidance. Through the experience of others, as this is set forth in story and poetry and song, the child's own experience is enriched. He becomes aware of values beyond those which he has realized, and he desires to press on to achieve them for himself. In a unique way the Bible stories contribute to the sense of reality of the presence of God. God was tremendously real to the men and women whose experiences are there recorded. Their conviction of his presence

Photo. Ruth Alexander Nichols

A Home Environment in Which There Is a Sense of Security Makes Religious Faith Reasonable

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"Happy Hour" Gatherings

An account of the way in which one church is meeting its "boy problem"

By Leslie E. Dunkin*

THE Baptist Temple, at Fulton, Indiana, is utilized each Saturday evening for what has come to be known throughout the community as a "Happy Hour" gathering. At 7:30 the boys of the community arrive and promptly at nine o'clock they are dismissed. No limitation is made in ages except that the boys must be old enough to play well with a miscellaneous group of boys. No group organization is maintained. The pastor of the church serves as director of the group, but different young men from the young people's department of the church assist in the evening's program. This gives responsibility and an opportunity for leadership to the young men and ties the boys' work to the church rather than merely to the pastor as an individual. The boys attend in large numbers each Saturday night merely for a good time, but we believe we succeed in giving them more than a good time, and problems raised and discussed there have led to many personal chats with members of the group concerning particular problems.

The group includes boys from the entire community and from various denominations. News items of the meetings are carried in the four large-town newspapers which are circulated in the rural districts near Fulton. Membership in churches other than ours is respected and commended, and non-church boys are urged to align themselves with some church or Sunday school. Each Saturday night the boys register, giving name, address, parents' name, and church or Sunday school affiliation. This information is valuable for follow-up work among non-church individuals and families.

Each evening's program is carefully planned and consists of group games and a "chum chat." All of the activities of an evening are centered about some theme, usually expressed in some phrase which will appeal to boys. The director of the games either conducts the "chum chat" or has someone prepared to do it. These usually take the form of discussions which are opened up by the use of a few pointed questions, the statement of a problem, or a brief story which will arouse interest and discussion. These informal discussions are always kept on a practical basis, within the understanding of the group, and are given a definite religious npte.

Parents are urged to attend the "Happy Hour" gatherings as visitors. Chairs are placed along the wall of the basement for them. When parents have finished their Saturday night shopping they come to the church to get the boys and usually observe at least a part of the program. Thus, their interest is gained and boys are granted every opportunity possible to attend the Saturday night as well as other meetings growing out of the "Happy Hour" gathering.

The boys' gatherings are tied up with the Sunday evening church services, which are called "Happy Hour" church services. Some of the members of the Saturday night group sit on the platform on Sunday night. Because of the pastor's interest in the Saturday group, the boys gladly respond to a request to support the Sunday night service. In this way many parents, who would not otherwise attend, are brought into church services.

The following is a brief outline of a "Happy Hour" gathering centered about the phrase "Watch Your Step."

For the game period the boys were first divided into two groups by matching heights—thus they were equally divided in size. The first game was a relay in which each boy was asked to walk across the room and back on a string which had been stretched across the floor, touching the heel of one shoe to the toe of the other without losing his balance or stepping off. The line which finished first, won. In introducing the game they were reminded that in order to "watch your step" it is frequently necessary to walk a straight, narrow path.

Next, the boys were told that in order to "watch your step," at times it is necessary to wind around considerably. Hence the chairs were arranged in two rows across the floor, each chair about two feet from the others in line. Each boy, in turn, was asked to wind around through the row of chairs without touching any of them and to return the same way. The side whose members were first to go across and back correctly, won.

At other times to "watch your step" requires going a step at a time, the leader stated as he gave the captain of each group two pieces of a newspaper and asked him to send his players across the room and back again, walking only on the newspapers. The individual stands on one paper, places the other paper ahead of him on the floor, steps onto it, picks up the paper just left, places it on the floor in front, and so forth, across the room.

Since cooperation is often necessary when one is to watch his step, the boys were next divided into four equal groups, with a group standing single file from each of the four walls, facing a circle drawn on the floor in the center of the floor. The circle was just large enough for two boys, with arms locked together, to turn around in it without stepping out. The boys "counted off" from one to four and all of the "one's" were put in one single-file line, and so on with the four numbers. The first boy in line "one" and the first in line "three" walked toward the center, locked left arms, walked around a complete circle to the right and a quarter of a circle within the circle on the floor, then parted, with number one going to the back of the "four" line and number three going to the back of the "two" line, then they retired from the game. Then the boy at the first of the "two" line and the one from the "four" line walked to the center and followed the example of the first boys, passing them a quarter farther around the circle lines. Each time the boys went from the center circle to the back of the lines before retiring, so as to advance the other boys toward the first of the lines. If a pair of boys stepped out of the center circle before they were supposed to do so, or did not stop at the right place in the circle for returning to the lines, that pair returned to the back of their original lines, thus giving two other

*Pastor, Baptist Temple, Fulton, Indiana.

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Overcoming Adult Inertia

By JONATHAN B. HAWK*

THERE is enough TNT in the inert adult to wreck a kingdom or build an empire, depending upon the direction in which this latent energy is exerted. nd this dynamic force can be released. That it has the ower to influence adult life is witnessed by the striking esponse to Easter dawn worship services on many a high ountain. At Mount Helix near San Diego and Mount ubidoux near Riverside, California, and many similar laces in America, tens of thousands gather annually on at occasion because of the lure of the wonderful, the ystical, the awe-inspiring. Witness also the crowded class-ooms at those institutions hich provide for adult edu-ational needs and desires.

Adult inertia will be over-ome when we quicken in-erest, kindle imagination, nd arouse expectation. We ave spent all too much me in adult classwork pur-eying facts and dull doc-ines and have neglected to timulate and direct the im-gination to constructive, reative ends.

To overcome the inertia f adults in the churches, it ill be necessary to remem-er that:

Adults should be educat-d for their own and not for heir children's sakes. Adult ducation should not be con-used with the acquiring of kill in the performance f certain vocational tasks. Broadly speaking, it should elease and develop the piritual powers of the in-lividual — individual integ-ity, individual freedom, in-lividual creativeness, indi-idual initiative, and indi-idual responsibility.

Adult inertia can be shift-d into the high gear of ac-ive energy by awakening in dults a sense of loss and of eed and by offering them opportunity to adventure into nexplored ranges of experience and giving them intima-ions of new experience. For a part of the time let the dult class discard the time-honored and time-tested Uni-orm Lessons. Perhaps they have been ratified too large-y by the indolence they fostered. Let the class occasion-lly adopt an elective course growing out of adult inter-sts. Several questionnaires or score-cards are now avail-able for determining what these interests are for any group of adults. Let the interests and problems of the group determine the curriculum and the method of ap-proach. Varying needs may make it necessary to divide the class and have more than one plan of attack. Allow the members to decide that. Some inertias have grown opulent because we have tried to mold all groups and individuals into a single plan. We have been interested in lesson materials rather than in persons and their daily problems. We have had a desire for numbers, attend-ance, offering, a spell-binding teacher whose stock in trade was chiefly dogmatic *ex cathedra* utterances and who did anything but teach. Lecturing, preaching, and entertainment have their legitimate place but to blast out a seasoned inertia it may be necessary to show teacher and class how to find a more excellent way. How shall that way be discovered?

Tiffany Studios

The Meaning of Easter

ALAS for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!

—JOHN GREENLEAF WHITTIER

Someone must catch the vision of the new way and tarry long enough at the burning bush to get on fire. Then the sparks will begin to fly, for visions put into flesh and blood, speech and action, are charged with a communicable energy—they are contagious. Someone else will catch this energy, and by and by the smoking flax will start a conflagration. It is not wise to be too anxious about a set time to organize on new lines. Adults do not like to be stampeded. Allow time for an idea to penetrate, germinate, and burst through the hardened crust of dry soil. But use plenty of fertilizer. Build on the loyalties, experiences, and desires already existing. Do not scrap the values you have, enthusiastic revolutionaries to the contrary. Old loyalties die when something better enlists our allegiance.

It will be surprising how enthusiasm comes to white heat with a real leader and a vital program. Provide for reports and discussion on projects that have been assigned. Propose questions and problems that come hot from the cauldron of actual life and experience. Whose experience? Why, that of the persons in the class, not the wise tabulation of "experiences of adults" by some specialist. If, for instance, the class brings forward the

*Associate Editor, Adult and Home Publications, Board of Education, Methodist Episcopal Church, Cincinnati, Ohio.

problem of worship in the home or the problem of bad boys and wild girls, take that up, leading the members to relate and compare experiences. Then guide the group in resolving the problem into its constituent elements and in determining how religious education offers aid in meeting such questions. Remember that it is the task of the teacher to awaken the minds of his students, not to fill them with facts. Once parents discover that their interesting classwork is religious education and that it can release the inner forces of life—imagination, thought, aspiration, belief in life, growth—they will be more sympathetic toward the religious education of their children.

On the other hand, we may have lost the interest of many adults, even parents, by placing too much stress on their duty to their children. This over-emphasis on childhood may be due to the fallacy that education is concerned primarily with children. We must educate adults before we can go far in the education of children. Adults control the experiences of childhood. They set the stage for the growth of ideas in the minds of children.

In this article adults are first, and not children or youth, but if the class problem is children, by all means bore in on that problem until it is well understood. Should the group want to discuss the question of why their junior or adolescent children are not interested in the church school, let them do so, and see that they track the problem to its lair and find out the why of it. If the members bring to the class a report on the reasons for the lack of interest *given by the youngsters* and make honest exploration of their own relation to this lack, the session will crackle with energy. Inertia will explode. Then help adults to find how to overcome difficulties and handicaps in themselves and create in home and community a wholesome environment for children. If, however, the group, even when all are parents, is not interested in studying children, that is not a thing to be concerned about just yet.

Perhaps they are interested in self-culture. How shall I be a dynamic man or woman myself? How shall I make up for deficiencies in my knowledge, training, skill, as a personality among other persons? If each should say, "I must *be* something before I can *do* anything"—Good! no better starting point than that. They may want to ask: How can I get into creative relationship with the most dynamic Personality of all time? Let the leader make it easy to face problems of personal religion and the development of a rich satisfying experience.

Adults possess latent enthusiasms, hungers, emotions, and aspirations that will come to the surface whenever we give reasonable opportunity. A political campaign or a legislative proposal that affects our pocketbooks and our daily living are sufficient to show how all of us respond when our vital interests are touched. The inventive leader will find some way to discover the interests of the group he wishes to guide and to awaken somnolent enthusiasms and fan them into a consuming zeal for an endlessly developing intellectual life and a carefully disciplined emotional life. If adults can get the vision of education as the development of the spiritual powers of the individual, which begins in childhood and ends only with life itself, their opposition or indifference toward religious education of children will right-about-face. It will be easy, then, to lead them into a first-hand study of their own relation to the moral and religious life of the children in the church and community.

Jesus, Leader of Men

(Continued from page 6)

spect. It does not always await the confirmation of fact, the demonstration of reason and logic. Without a single historical or logical support, often in defiance of all such considerations, it will launch out on its own venture with the utmost assurance and confidence. In reality, religious faith appears at its best when it bids defiance, if necessary, to all that the human situation offers and goes its own way, living and learning in the light of its assumptions and assertions. And it is a strange thing in the history of religion that the most powerful religious personalities have been sheer venturers who showed little or no interest in strict history, reason, or logic.

The Easter faith, then, is an adventure of the religious spirit. In spite of death as the last verifiable fact, the earliest Christians believed in the resurrection of Jesus in particular, and men before and since in immortality in general. The resurrection of Jesus and human immortality can never be demonstrated satisfactorily. All the verifiable facts are against both, and both must remain what they were from the outset—assumptions and assertions of faith. Yet these assumptions and assertions may be regarded as valid if they offer an actual substance that the believing subject can live and work by, if they enrich, enhance, and elevate all the elements that go to make up human experience.

Just what happened, just what the Easter experiences of the disciples were, we do not know. The exact circumstances and the original conditions out of which the Easter faith appeared and developed cannot be determined by us. The original witnesses, Paul included, seemed better able to declare their faith than they were to account for it or to describe its origin. This strange faith seems to have held its subjects closer to its heart than to its history. There is a fine reserve and restraint in the resurrection reports. The resurrection itself is not described. We have primarily the announcement of a conviction—the firm and fervent faith that Jesus lives.

Fact halts at Jesus' death, but faith ventures on. Fact says that he was crucified, dead, and buried; faith replies that *he is not dead but liveth.* And Jesus does live on in human history and experience in a way that no other human being before or after him does, in a sense that even the resurrection reports taken as literal history could never supply. The Easter story is the early Christian answer to the cross, *faith's great adversative.* Taken as documents of faith, the resurrection reports convey an elemental human conviction: men may be snatched from the scene of human history, *but* men like Jesus never die.

In its finest form there will always be at the heart of the Easter faith, in all of its implications, something more elemental and vital than the formal doctrines and dogmas can give. Immortality for Jesus and others, at its best, will always be a humble human hope that dares venture upon the Now and the Then in the light, on the scale and scope, of all that such a humble human hope has to offer.

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Groupings in Children's Departments

By Hazel A. Lewis*

WHEN the teacher of children has made the best preparation of which she is capable, she still knows that the success or failure of her work will determined in a large measure by the conditions under nich the teaching and learning take place. The physical nditions have been the subject of study for some time, d the church has developed a conscience on such mat- rs as fresh air, sufficient space, cleanliness, beauty. At ast, if a church houses the children's departments in ndesirable rooms, its leaders are aware of the fact and equently are working toward better conditions.

But the personal factors are even more important. The fect of the personality of the teacher and her attitude ward children are recognized as part of the teaching tuation and constitute important problems in self-con- ol and supervision. We have not gone so far in studying e effect of children upon each other, and yet the other ildren in his world have a most pro- und influence upon any child. One f the ways in which the church school an control this factor in the teaching tuation is by studying and adjusting ie groups of children who work and udy together within the scope of its essions.

What shall be the basis for the rouping of children for the various xperiences of worship, work, study, llowship, which take place within ie Sunday and weekday church? The urpose of all grading or grouping f children in the school is to place very child in the group in which he an learn to the best advantage: that , with the greatest satisfaction to imself and others—this satisfaction be thought of not so much as a perficial personal happiness, but as genuine sense of achievement and oodwill, a consciousness of a growing Christian experi- nce. There are certain factors which every local church ould have to take into account. Some of these are per- nal in their nature. Is learning hindered or helped by aving older children associated with those who are ounger? What, for example, is the effect upon an eight- ear-old boy of being in a group with children who are ix? What is the effect upon a younger child if older hildren are in the group of which he is a part? Is the earning situation more normal if boys and girls are mem- ers of the same group or if they are kept in separate roups?

While the needs of the children are the chief consid- ration in any grouping, it would be unwise to ignore the kill and point of view of the teacher. If she has an edu- ational point of view that causes her to think of herself s a member of the group, guiding and sharing in the earning process, if she understands children and is sym- pathetic with them, adjustments in grouping can be more easily made and the groups may be larger. If, however, she thinks of herself as a very narrowly specialized teacher who is interested only in teaching primary boys, or junior girls, and if she considers good discipline as evidence of a good teacher, it will probably be necessary for the director or department superintendent to help her, through books, magazine articles, training classes, and personal interviews, and to wait upon a broadening of her sympathy and educational point of view, before mak- ing any adjustment in the grouping of children. A teacher who is reasonably successful in one type of group or department may be a complete failure in another, and it requires time and careful guidance to bring about these changes in persons and organizations.

In addition to these important personal factors, there are others which seem more mechanical, but which can- not be ignored and sometimes cannot be changed immediately. There is the matter of time. Certainly a session which is two hours in length constitutes an entirely different teaching situation from one which is only an hour or a little more. If a group of children are to work together for a period of two hours, it is evident that the group may be larger than when the situation makes possible only a thirty or forty-minute class period. The personal adjustments between children, the discussion and conversation which are necessary in order to get worth-while work under way, require greater time if the group is large. If the period is short and the group is large, the usual result is that the dominant personalities among the children make all the contributions to the discussion and exert an undue influence in the decisions of the group. The teacher dare not slow up the process sufficiently to permit the less aggressive children to make their contribution. Too often the product becomes more important than the process, while it is in the process of working together that learning takes place, and even the product is valuable as the chil- dren have opportunity to evaluate it—all of which takes time if the group is large. For example, twenty or even thirty children can work together purposefully in a two- hour session, but it is doubtful whether the experience would be profitable if they had only a brief teaching period. A group of eight or ten children could work to- gether to better advantage in the shorter period.

In the case of the vacation church school with its two or three hours each day, for five days in the week, it is evident that the group could be larger and cover a wider age range because of the continuous periods and the fact that so little time is lost from day to day in getting work under way.

*Editor, Elementary Publications, Christian Board of Publication, St. Louis, Mo.

The building would have to be taken into consideration —the size and location of rooms. If the departments are equipped with assembly rooms and small classrooms, it would be necessary to remove partitions and combine certain classrooms before anything other than small teaching groups would be possible. Sometimes different groups may use, in rotation, the larger rooms for worship or for work. When this can be done without forcing the program into a form that is too rigid, it may be a temporary solution of the problem. In one situation there were two rooms available for the primary department and the session was an hour and fifteen minutes in length. One room was equipped as a place suitable for worship, for fellowship in discussions and conversation, and for listening to stories and studying pictures. The other room was furnished as a workroom. The department was too large for one group, numbering seventy-five children. It was divided into two groups, the first grade children being considered one group and the second and third grades another. The two rooms were used by both groups on a time schedule arranged by the two teachers according to the particular needs of their group. The first grade was treated as one group with a teacher and two assistants. The second and third grades were divided into smaller groups with an adult leader and five teachers. The conditions were not ideal and this was not the only solution to the problem, but a spirit of friendly cooperation on the part of both teachers and children made it possible.

The practice of the public school as to inter-grade activities would also be a factor in the case. In a city system in which the kindergarten and first grade have an assembly together and have certain inter-group activities, the same grouping might be used in the church school, if its building and time schedule permitted it. Departmental lines should not be looked upon as hard and fast, and graded lesson courses can always be adjusted to meet the conditions that are most desirable in the local situation. The graded series used by any church school will be looked upon as source material and, if the local leaders are willing to study the situation, there will be very little difficulty experienced in adjusting the materials to the grouping.

Let us imagine that a local educational committee has studied all of these factors in the case—the children, the teachers and available leaders, the time, the building, the best teaching materials available, and the public school practice. Grouping such as the following might be the result: For the Sunday session which can be only one hour and fifteen minutes in length, the primary and junior children are organized in two departments with a superintendent to act as a supervisor and with smaller groups of children according to age and public school grade. There are only eight or ten children in each of these groups, since adequate rooms are not available for larger groups. Each department has an assembly for worship and fellowship, although the program for the session is flexible. The assemblies in both departments need not always take place at just the same time.

The church may have a weekday period when the children come from the public school and are grouped by grades, with not more than twenty or twenty-five children in each group. It is possible to have these larger groups in the weekday school because a larger number of rooms in the building in available. The church may also have a vacation school in which the children are grouped by departments with interest groups formed within each department according to the work which is being carried on. In other words, three types of grouping may be employed by the same church school in its different sessions: in this case the department-grade plan of organization in the Sunday session, the separate-grade plan in the weekday session, and the department-group plan in the vacation school. This flexibility of grouping is not inconsistent with an educational program which has unity in its objectives, program, and materials. The wider range of contacts for the children provides desirable experiences.

The different plans of grouping may be described in three types. There is the department, which is divided either into classes according to age or into smaller groups according to interest. The former of these is the traditional type of departmental organization; the latter is a more informal procedure, but under wise guidance may offer very good teaching opportunity. There is the separate-grade organization in which each grade has its own room and complete session in which worship, fellowship, work, and study are all blended according to the interest of the group. The number should be limited to twenty if possible and thirty should be looked upon as the maximum number. There should be assistant teachers in the proportion of one to every ten children. There is a third form of organization which is a combination of these two, when there is a department organization which is divided into grade groups, with possibly smaller groups within the grade. This plan is not as desirable as the separate grade, but it is sometimes the best plan under certain conditions of building and space. There are, of course, other combinations of grade and departments which are sometimes necessary and all of the factors in the case must be studied before a school decides what form of grading it will use. Nor is it necessary to have exactly the same plan of organization in both the primary and junior departments. In any case the plan should be reviewed every year and the possibilities of adjustments in grouping considered.

The fundamental question is: "Are the children having an opportunity for the greatest possible growth in Christian living?"

Mother and Daughter Week

May 7-14, 1933

MOTHER and Daughter Week is usually observed during the week that ends with Mother's Day. This is a year when Mother and Daughter events should have a large place in the life of the church, the home, and the community. Beauty, love, unselfish sharing of life, the joys of the home—these abide, and mean more these days than ever before.

The following helpful materials are available for the Mother and Daughter observance:

The Mother and Daughter Observance.....15c each
A thirty-two page pamphlet giving help for banquets and other events. Prepared by Abbie Graham.
Mother and Daughter Song Sheet.....1c each, 75c per 100
Mother and Daughter Worship Services
"Achievements of Women".....1c each, 75c per 100
"Ideals of Motherhood".....1c each, 75c per 100
"We Would See Jesus".....1c each, 75c per 100

Order from state or provincial council, denominational board, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago. *Send cash with orders.*

Herbert Adams — Courtesy, Metropolitan Museum of Art, New York.

THE SINGING BOYS

Interpreting Easter for the Young

By AN INTERESTED AUNT

I KNOW a lad of eight for whom Easter has had a unique and beautiful interpretation. His father and mother are cultured and intelligent Christians who have been supremely concerned that the church, its festivals, and its message to life should from the first be vivid and vital realities in the life of their son. So in the early years they were more concerned with the depth and intensity of his experience in the church than with its frequency.

The boy was never taken to church till he was five years old, and then it was on Easter that he went. The church had been much in the plans and the conversation of the home. An expectation had been built up. It is significant that these parents, in choosing one festival day of the church, selected not Christmas, as one might expect, but Easter. How thrilled he was! I think it has never occurred to him that anyone goes to church just from a sense of duty. For several years he went to church only once a year but each time it was a profoundly moving experience for him.

For some time now, of course, he has attended regularly. He now has his own duplex envelope, and he understands what the church is trying to do locally and in the world at large. He has been taught about war and how in our generation Jesus is at work through all the agencies set up for promoting peace. In all this teaching, the church has had a central and important place.

Is this boy's idea of Easter entirely a spiritual conception? Of course, it is not. He clothes his idea of Easter in the old, symbolic thought-forms of the early church and of the rich literature of hymnody. But every morning, in his home, parts of the Bible story are read aloud and discussed, and always the explanation is given that sets the story right as to historical setting and ultimate meaning. The child is treated as an intelligent human being. The Bible is treated as an intelligible book. And always, always, the emphasis is on the relation of it to life now, today, in us. So that I am not afraid that this child will grow up into one more formal believer who has no vital word for his day. I believe that religion for him will always be more concerned with life than with shibboleths, with spiritual significances than with physical forms. And I believe that all our children should be taught with this emphasis from earliest days. Then science will hold for them no shocks and cruel jars. Their young spirits will drink so deeply of the "water of life" that it shall be in them a spiritual well of water, springing up into everlasting life.

If these results are to be secured, there are certain points of view and ways of proceeding to interpret Easter to children that must be kept in mind.

For one thing, we must reckon with those who say that religion must be omitted from a child's educational program because religion deals with spiritual abstractions, which the child cannot comprehend. On the contrary, those of us who have dealt intimately with children are sure that the child is peculiarly sensitive to spiritual realities and may often go far beyond the adult in his appreciation of their significance. Christmas, for instance, to many an adult is an occasion of wearying shopping and too many relatives and too much food. To the child there is—due to our sin against him—the element of lusting

after possessions, but how readily his attention is turned from that idea to the spiritual ideal of sharing with others, and to the celebration in song and story of the spiritual fact that "Love came down at Christmas, love all lovely, love divine." His eyes shine with the wonder and splendor of it. As with Christmas, so with Easter. We need not leave it entirely out of the child's experience because we are afraid he will miss its deeper significance. Rather let us bend every effort to pack it full of meaning so that the Easter season may be for him the center of a great rejoicing and a firm faith.

Further, Easter should be associated with the ever-recurring miracle of stirring sap and shooting blades. The very name Easter comes from an Anglo-Saxon tradition regarding light or spring which festival was celebrated in April. The custom of associating eggs with Easter is said to have come from Persia, the egg being the symbol of new life. The growing of bulbs for Easter, the sending of flowers to some shut-in, the learning of the old story of Proserpina and other nature tales, the going out into the country to collect pussy-willows and other signs of spring—such Easter-time activities help to emphasize the amazing miracle of springtime. It may well be celebrated, too, in poetry and song.

But Easter, though pre-Christian in origin and rightly expressing in full measure the exultant joy of springtime in its celebration, has deeper significance since being taken over by the Christian Church. The child mind is fully able to take the leap into that deeper interpretation.

Easter is a celebration of the immortality of love and beauty. Easter means that nothing lovely ever dies. Easter means that to give all that one has is to gain life eternal. A tiny seed is put into the earth. It is never seen again, but a plant and flower appear. Jesus died, but Jesus rose and is alive forevermore. Jesus rose in Peter, who by the power of the love that he had for his Lord was transformed into the mighty preacher. Jesus rose in Livingstone, who in His name dedicated himself to the saving of darkest Africa. Jesus rose in Jennie Jones when she gave her long hours of toil to earn an education for her younger brother. Wherever, in His spirit, those who love Him spread His message of the love of God, there Jesus rises.

The Christian Church has faced innumerable crises in its long history, but it is perhaps not mere melodrama to suggest that the year 1933 finds it in a time of supreme testing. Has it anything to say to the world about how it can re-organize itself on a basis of brotherhood? Has it to offer to the world a Jesus who is alive, a creative force in society? Heaven forbid that we should sin against our children and the world they live in by teaching the Easter message as though it were a fact of history, of very ancient history, and merely that! The Easter message is a message of the life of God available for the needs of men today, or it is nothing. The choice between these two we must make as we undertake to interpret it for children.

How Do You Make a Program?

(Continued from page 7)

varying desires, abilities, and interests, and the environment with its opportunities and resources. He sees that it is important for the individual not only to come to understand the life of which he is a part and to discover that he himself has something to say out of his own experience and a means for its expression, but that as a member of society he is one of many persons who must learn to live together, working out their relations with one another, checking their individual pursuits with social ends, and learning to solve together their individual and group problems. The specific nature of the program that helps the individual to discover and interpret the meanings in experience is not so important as his increasing realization of individual vitality and social good through the process.

In a book published some time ago there appears a useful and suggestive parable* of the educational process underlying program-building. After a careful development of the principles, practices, and recorded results of the newer educational methods in an experimental school, the author describes the growth of a grapevine by way of analogy for thinking of individual growth and its nourishment. He recalls the wild vine in a sunny field, sending its roots down into a particular soil for some of the elements it needs, and its stem up into the surrounding air and light for others. It sends out tendrils which revolve in the general atmosphere until they find a post, a tree, or another vine by which they pull themselves slowly up. This process stimulates the tendency to send out new branches and tendrils which again revolve and find a still further tangible object to which to hold; this once more sets off the innate tendency to absorb that which it needs from its environment and so to grow. It is this repeated process at higher levels and in an ever-branching fashion which results in the strong, up-reaching, healthy life of the vine with its foliage and fruit.

In the parable it is easy to see reflected the kind of educational thinking that should be back of program making. The equipment of the human being for securing his own means of development is recognized and the task of the leader becomes, to a large extent, that of seeing to it that soils and atmosphere have in them the richest possible elements from which the individual selects what he needs. We know now that a person sees, feels, thinks, and acts in terms of experience, and that his experience must change if his seeing, thinking, feeling, and acting are to change. His own desires and abilities reach out for satisfaction and support; his own environment is what actually furnishes stimulus in greater or less variety to new ventures and explorations; and the centers of interest around which his "tendrils" cling are his means of increasing his vitality and reach.

*Ellsworth Collings, *An Experiment with a Project Curriculum*, Chapter 7. New York: Macmillan Company, 1923.

The Cover Picture

THIS month's cover picture, Hofmann's "Christ in the Temple," is chosen particularly for use with intermediates. Such a picture could be unveiled in a worship service containing a reading of Luke 2:40-52, the use of boys' and girls' hymns, and a talk centering attention upon the picture. The cover gives only the central figure. For use in church schools the full picture should be used. The following prices apply both to the complete picture, "Christ in the Temple," and "Christ at Twelve," a detail from the complete picture.

Cabinet size, 3¾x4¾, hand-colored gravure	$ .75 each
Folio size, 8x10 for "Christ in the Temple," 9x12 for "Christ at Twelve," hand-colored gravure	2.00 each
Size 13x17, hand-colored artotype	1.50 each
Size 22x27 for "Christ at Twelve," 20x26 for "Christ in the Temple," imported color print in 16 colors	7.50 each

Order directly from the publishers, Edward Gross Co., Inc., 118-120 East 16th Street, New York City, or through your denominational publishing house.

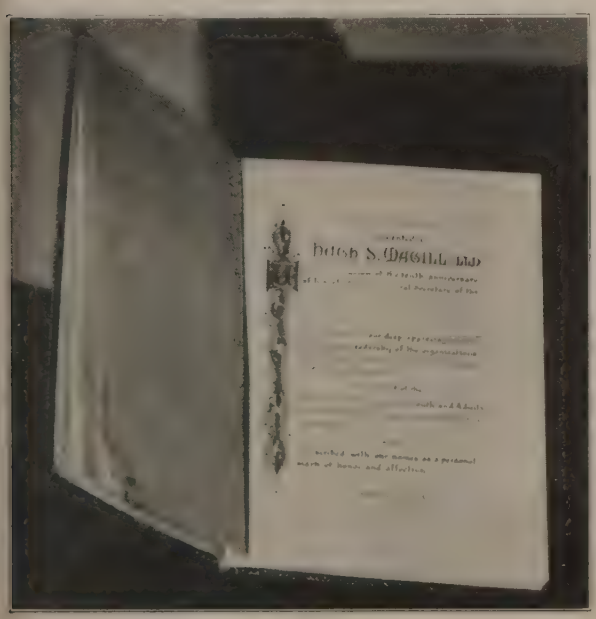
The Decade Dinner

ON ANOTHER page our General Secretary, Dr. Hugh S. Magill, has written a brief story of the annual meeting of the International Council held in Chicago in February. That account naturally does not include one of the happiest and most significant events of this meeting, the Decade Dinner, given in honor of the tenth anniversary of the election of Dr. Magill as General Secretary of the International Council.

The Main Dining Room of the Hotel La Salle was well filled with nearly three hundred happy and interested well-wishers. An excellent program had been prepared by the committee, consisting of Dr. Harold McAfee Robinson, Chairman; Mr. Russell Colgate; Dean Luther A. Weigle; Dr. Robert M. Hopkins; and Dr. Hight C. Moore. Dr. and Mrs. Magill were the guests of honor at a reception which was held at the hotel preceding the dinner. The members of the committee and the members of the staff and their wives were in the receiving line.

Mr. Russell Colgate presided at the dinner, and messages of greeting were brought from representatives of the National Education Association, the Federal Council of Churches, the World's Sunday School Association, the Cooperating Denominations in the United States, the Religious Education Council of Canada, the State Councils of Religious Education, the Children of the United States and Canada, the Youth of the United States and Canada, and the International Council staff. Each of these spoke in his own way, expressing esteem and admiration for Dr. Magill, and deep appreciation of the invaluable service he has rendered to the cause of Christian education as the responsible executive of the International Council during the past ten years.

Addresses were given by Dr. Robinson on "Looking Back over the Decade," and by Dean Weigle on "Christian Education after Ten Years." The closing address was given by Dr. Magill on "The Years to Come," in which he set out a strong, clear vision of the future, and challenged all to carry forward, under God's leadership, the great unfinished task of leading childhood and youth into the light of eternal truth. A prayer of gratitude for the ten years of service was offered by Dr. S. N. Vass. In closing, all sang "Blest Be the Tie," which was followed by prayer and benediction by Dr. John R. Sampey, who for forty years has been a member of the Committee on Uniform Lessons and for twenty-five years its chairman.



The occasion was a most happy one. In addition to the testimonial dinner, the committee had prepared a Book of Remembrance, hand-embossed and illuminated on parchment and beautifully bound in cushioned morocco, which was presented to Dr. Magill. It contains the signatures of the officers of the Council, members of the Council, the Board of Trustees, the Educational Commission, the staff and office force, and a wide circle of friends.

We reproduce on this page a cut of the embossed testimonial from the Book of Remembrance, knowing that all the readers of the *Journal* will delight to see this fitting expression of appreciation of Dr. Magill's great contribution to the cause of Christian education.

Misinterpretations Corrected

THE *Christian Century*, in its issue of February 22, carried in its first editorial three statements which convey wrong impressions regarding the International Council of Religious Education. Because of many letters received from friends who are concerned regarding these statements, we make the following corrections:

First: We did not say that the International Council desired "to be free from the inhibiting qualities of the ecclesiastical temper," whatever that may mean. Words to this effect were ascribed to the General Secretary in a newspaper report, but were never used by him. We have said repeatedly, what the International Council officially declared at its last annual meeting, that in order to insure its success Christian religious education must be kept under "competent educational leadership," and that this applies to the administration of national, state, and local organizations.

Second: The editorial gave the distinct impression that the International Council believes the laity to be progressive and the clergy conservative. We have never made any statement, nor has the International Council ever taken any action, expressing or implying any comparison between the progressivism and conservatism of the laity and the clergy.

Third: The International Council at its last meeting did not take action "petitioning the government to increase tax exemption on large fortunes." It did take action recommending that "all gifts or contributions to recognized religious, charitable, and educational organizations and institutions be entirely exempt from taxation." Such exemption would apply to small incomes as well as large incomes. Under the present federal law only 15% of one's annual income contributed for such purposes is exempt from income tax. Attention was called to the fact that the existing economic depression has vastly increased the need and demand for the services of religious, charitable, and educational organizations and institutions, and that the services which these organizations render to the public relieve the demand upon federal, state, and local relief organizations to an extent much greater than any possible loss from the exemption of income tax on all contributions made for these purposes. —H. S. M.

A Community Vacation School

By Henry D. Jones*

GARFIELD is a typical American satellite city. It began as a small suburb of the textile center, Passaic, New Jersey. The mills expanded and built new plants in Garfield. They needed more workers and they came—Germans, Russians, Hollanders, Hungarians, Slovaks, Italians, and others. There are 30,000 people in this city today, ninety-three per cent of whom are either foreign born or children of foreign born parents.

Garfield knows the meaning of depression. Factories are closed. One of the largest textile firms of the country recently turned over to the city, for three years' back taxes, a plant valued at $1,500,000. Forty per cent of the home owners have been unable for the past two years to pay their taxes. The government of the city is inadequate. The employees of the city are unpaid. The state has been forced to take over the relief problem; one in every five families has had to receive aid during this last year.

The Dutch Reformed Church was the first to take root in the little suburb and soon afterward a Presbyterian Church began with a nucleus of Scotch folk. As the town grew, other churches from the old lands were established to serve the national groups—Slovak Lutheran, Russian Orthodox, Italian Roman Catholic. The missionary interest of the American Protestant churches was aroused by this great group of newcomers and soon Italian Episcopal, Hungarian Baptist, and Italian Presbyterian mission churches were established. The professional people working in the city were attracted by the larger and older churches of Passaic and the broader cultural opportunities of this larger city and other nearby communities. The churches of Garfield are generally conservative in theology, very conventional and limited in program. The superintendent of public schools recently announced that because of complaints received from many parents the teachers shall not discuss in their classes the theory of evolution, nor the political problems of the city.

In response to the request of the Sunday school officers and teachers of the Presbyterian Church for funds to assist in conducting a daily vacation Bible school last summer, it was suggested that a community school be conducted including as many churches as would cooperate. The suggestion was accepted and six churches joined in the project: the Dutch Reformed, Hungarian Baptist, Russian Orthodox, Italian Episcopal, Italian Presbyterian, and Presbyterian. Four of these had never before had a summer program for children and none was equipped with leaders or materials for the task. The town is scattered over a wide area, with barren hills and railroad tracks cutting it into neighborhoods. Six churches were located in two of these sections while other parts of the city were unserved. The church buildings were all small. It was decided to use five of the six. Of these, four had two rooms (the church auditorium and one other), while in the fifth building there were three usable rooms.

For the most effective leadership the work was divided into two units. *School One* consisted of the beginner and primary departments in the Hungarian Baptist Church, and the junior and intermediate departments at the Presbyterian Church. *School Two* was made up of beginner and primary departments in both the Italian Episcopal and Reformed Churches, and a junior department at the Italian Presbyterian Church.

Two student directors of religious education were employed, each with primary responsibility for one school. Ten unemployed college students came from a neighboring suburban community to enlarge the staff of teachers which five churches in Garfield provided. With a staff of thirty teachers, mostly untrained, the school began. Some had never seen a daily vacation Bible school in session and were rather frightened at the thought of teaching in one. It was, therefore, decided to postpone the opening of the school for three days, from Monday to Thursday, and to accept the invitation to attend a demonstration school which was being held on those days.

On Monday morning, June 27, we were to gather in front of the Presbyterian Church to go together in cars to our neighboring town. The Hungarian teachers were gathering on one corner, the Italians on another, the people from the Reformed Church were on a third, while the Presbyterians were on the church steps. The getting acquainted that morning meant the beginning of a new Protestantism in this city. United in the purpose to serve the children, each congregation had its own contribution to make. It was a cooperative Christian task.

During the school session the directors met with the teachers of each department once a week to go over carefully the material and purpose of the coming week's program. Conferences every afternoon regarding "Why did I fail to interest the children today?" or "How can I improve this plan for tomorrow?" led to constant improvement in the work.

The beginner sought to know of God's care for himself and his associates through his experience with the wind, sun, rain, seeds, and flowers.

The primary children followed the life and teachings of Jesus as they applied to themselves in living at home, at school, and with their friends each day. Jesus, a real friend, taught them to live today.

The program of the junior groups was probably the most realistic and resulted in more positive expression and action than those of the other departments. There

Beginner and Primary Departments at Italian Episcopal Church

*Field Worker, Presbyterian Board of National Missions, New York City.

were six national groups prominently represented in the school. Occasionally rifts in the work occurred, and generally the divisions were on strictly national lines. Lack of acquaintance and appreciation of another breeds distrust and leads to easy quarrels. With the theme "Better Americans," these juniors began to study America, her people, and her churches. It was found that the English, Scotch, German, Dutch, Hungarian, Russian, and Italian people had come here, all bringing beautiful songs, stories, and their religious beliefs with them. All of them worshiped the same God and tried to follow the Master who called us all brothers. The Italian minister told some things about Italy and Italians that brought an appreciation of this group. Russian songs and stories, Hungarian hymns and games, occasional visits between the two schools gave everyday meaning to and made possible "Love God and thy neighbor as thyself."

Often from the discussion of the life of some courageous and self-sacrificing person, or some experience of a nation which gave rise to a song and the realization of the brotherhood of all, a worship experience came to a group. Life, as Jesus lived it, became an appreciation of the worth of others and a willingness to share the best we have with them. Folk songs and hymns were discovered to be the yearnings of people for the highest and best they knew. Many of these rich experiences of worship and fellowship were climaxed with singing the Pawnee "Call to God."

In the music festival, which closed the school, the boys and girls, dressed in various national costumes which they had made, wove their games and songs into a program which told their many friends of the happy experiences of those five weeks. The excellent choir of the Russian Orthodox Church of Three Saints gave us a still greater appreciation of the hymnology and folk lore of their people. At the close we were all ready to join the boys and girls in singing, "I will be friend of all."

The experience of the teachers was undoubtedly even more potent for the life of the community than that of the children. Two young women from the Italian Presbyterian Church taught in the Reformed Church primary department under a splendid leader so that they might be better teachers in their own Sunday school. This exchange was general. In another Sunday school the teachers asked one of the directors to help them plan their work for the fall. "You have taught us a new appreciation of religion; now help us to teach it to our children. We never knew that religion was so real."

One of the most significant features of the school was the cooperation which the various civic and social agencies, the public schools, city street and police departments, and the Y. M. C. A. gladly offered in this united Protestant effort. There were out-of-door movies, street play, boys' competitive games, and a weekly swim. Over eight hundred children engaged in an active part of the program.

Another interesting feature of the school was its afternoon story-telling groups in sections of the city unreached by any department of the school. A pastor from a neighboring town played his musical saw and others told stories. "Here comes the story lady" was the word that was passed from yard to yard as she came to sit under a tree in the vacant lot. After a happy hour she left with the promise to come another day at the same time. These groups included sometimes as many as fifty, ranging in age from beginners to juniors or intermediates.

A Junior Group Which Includes Boys from Eight Churches

The churches are continuing their cooperation this winter. One of the directors from the summer program continues as part-time community director of religious education serving the six churches. A Religious Education Club, composed largely of young leaders in all the churches, studies the purpose, methods, and materials for training boys and girls for Christian living. An afternoon Sunday school in a public school building in an unchurched section of the city is their experimental center. Improved organization, curriculum, worship materials, and teaching methods are tried as well as talked about. In each church school the advice of the director is sought by teachers and superintendents. Another outcome of the vacation school this summer is the meeting of a mothers' group each week at the City Hall. They are studying, "How can I train my child to want only the finest things in life?" The Public Library, in setting aside child study and religious education books, advises all to use these new community facilities.

A cooperative summer program for children unites the churches on a general appeal, coordinates the effort of the social and religious organizations, gives opportunity for using latent leadership in the idle groups of college students and trained men and women, opens an avenue for experimentation, but, best of all, meets the need and desire of the children for days of constructive and active work.

A denominational official told of the report that was made in a meeting of an official board two months after the close of the school: "The experience of this community enterprise has been the brightest spot in this church's history for years. The light seemed to glow within them, as those elders reported its work."

If they tell you, "It can't be done because of denominational differences," tell them, "Baptist, Episcopalian, Presbyterian, Reformed, and Orthodox churches did it in Garfield." It can be done.

If they tell you, "It can't be done because of language or national differences," tell them, "Hungarians, Italians, Russians, and Americans did it in Garfield." It can be done.

If they tell you, "It can't be done because we have no buildings equipped for the task," tell them, "Small churches and God's out-of-doors were used successfully in Garfield." It can be done.

If they tell you, "It can't be done because we have no leaders," tell them, "Untrained volunteers have made loyal and capable teachers." Many college young people will be happy to help this summer.

Cooperative work can be done. Its fruits are much more than just a successful summer program.

The Old Order Changeth

By Marie B. Snow*

The church at large has been stirred over missions in recent months as never before. This article deals with one new and suggestive method of missionary education.

FOR some years we had felt that we were not accomplishing all we should in the matter of information with regard to our mission fields. It seemed, as far as the younger generation was concerned, that the old method of so-called mission study might as well be relegated to the limbo where rest many other long-cherished ways of thinking and doing. Young people, and many of the older ones, were simply not interested in "missions" as such! In our present-day crowded lives we seem curiously unaffected by stories of the "poor benighted Hindu" or the "heathen Chinese." Our contacts with people from all over the world have led us to think most of them are a fairly intelligent lot, and our religious tolerance has inclined us toward thinking we had no right to interfere with another's faith, whatever that faith might be. In most cases we know little or nothing about the countries themselves or the great masses of people inhabiting those countries. We do not realize that those coming to our shores for study or for other reasons are far from representative of the people as a whole.

Some of the members of our church, from among the "faithful few" who had not forgotten the duty to carry out the command contained in the Great Commission, set about studying ways and means to develop a program that would prove to be really educational, not only for our own church people but for the community in general. We organized our church in all its departments for "Studies in World Friendship," confining ourselves to one country at a time, deciding on India as the first in the series. Since the eyes of the world have been more or less focused on India for some years, and since that country is among the most crucial in its missionary problems at the present time, it afforded us much splendid material on which to base our studies. China, Japan, and many other countries may of course be studied along the same general lines.

Each organization throughout the church, including each class in the church school and each circle of the women's societies, was assigned a project to work upon, and for six months we made an intensive study of this great country of India.

Through the newspapers, through gaily colored posters displayed in the windows of stores and offices throughout the city, we gave the fullest publicity to our project. The stores and shops of the city were most generous in lending us everything they had in the way of merchandise direct from India, and many friends had lovely and rare objects of India's arts and crafts which they loaned us for the occasion. An East India Importing Company sent us a splendid consignment of brasses, jewelry, wood and ivory carvings, rugs, and tapestries for display. This company also had an Indian gentleman in charge to add color and realism to the exhibit.

All of our study and gathering together of every available thing on India at last culminated in what we were pleased to call an "Exposition of India." On our opening night, Pilgrim Hall was transformed into a scene which had the color and atmosphere of an Indian street or village. The "Exposition" was well attended and we had several Hindu friends present who pronounced it splendid and who went away with the feeling that, though we might not see eye for eye together, it was love, interest, sympathy, and a desire to understand and help India which had prompted us all to work together through several months to make their country and its needs known.

In the hope that others might like to attempt such an "Exposition," the following outline of the program as it was planned and carried out is given.

First, we purchased a shelf of the latest and best books obtainable on India, covering all phases of the country, the people, customs, and religious, educational, evangelical, and medical work being done by the mission boards, as well as the educational work carried on by the government. India's history, past and present, and all phases of the life of that great country were studied. The public library cooperated with us by setting aside a shelf of books on India, and we found the whole town was becoming India-minded by the time our "Exposition" rolled around.

On our opening night we found across the entrance to the Hall, the following legend gaily printed and decorated:

> *"Let us now to Industan. Nor can you lend your eares to any nobler part of the universe, which for spatiousness, abundance of faire townes, numberlesse inhabitants, infinite treasure, foods and sorts of merchandizes, exceedes all kings and potentates."*
>
> (Thomas Herbert—A. D. 1638)

At each side of the entrance were Boy Scouts, dressed in Indian costume, beating tom-toms. The monotonous tumpetty-tum-tum and the odor of incense on the air—sandalwood and other oriental fragrances—immediately appealed to the senses and plunged one into the atmosphere we had so striven to create.

The streets of the "Village" had bazaar scenes showing all the various articles we had gathered together. One had brass-ware, wood-carvings, jewelry; another showed rugs, tapestries, India prints, Kashmiri shawls, laces, and embroideries in a bewildering array. Colorful posters made from pictures from the *National Geographic* and *Asia* magazines were everywhere. A village home scene was carried out by one of the classes—a girl and boy dressed in native costume, a baby in its cradle suspended from the rafters, a woman cooking chappatis (unleavened wheat or rice cakes) over a cleverly copied Indian stove. One class sold Indian sweet-meats. One class had a complete Indian village scene with all its inhabitants cleverly worked out on a sand-table. Another booth showed the

*First Congregational Church, Riverside, California.

sacred writings: the Vedas, the Bhagavadgita, the Ramayana, the Koran, and the Zend-Avesta. In the midst of these there was displayed a large and beautiful Christian Bible. Behind the Bible was a fine reproduction of Hofmann's "Christ" with a light focused upon it, and beneath the picture the words: "I am the Light of the World."

There was one booth wherein one might spend much time simply looking at pictures of India. These showed the people, the buildings, the rulers of Indian states, scenes from all over the country depicting the great panorama and the colorful pageantry of the land and people from snow-capped mountain peaks to the lovely Isle of Ceylon.

One class had for its project "The Temples and Shrines of India," and they had cleverly worked out a very beautiful replica or model of the Taj Mahal with a printed poster telling all about it and how it came to be.

A large steamship line sent representatives with various art objects of the Orient, among which was a very large and very impressive bronze Buddha. They had framed pictures of Oriental ocean liners and much advertising matter to be handed out to stimulate us all to set sail immediately for the fair land about which we had been studying.

One booth, worked out like a real native bazaar scene, displayed samples of foods and products of India. There were baskets of fruits and vegetables. Bazaar vendors dressed in brightly colored turbans, sitting cross-legged on the floor, called off their wares in truly native style: "flame-coated oranges," "kalas (bananas), golden and red," "pomegranates, red like the lips of a fair maiden," "eggplant, smoother than the skin of a maiden's cheek," "limes, acid like an angry woman's tongue," etc. At this booth were shown at least one hundred and fifty articles like those grown in India. Printed charts showed the economic classification and chief crops, sections where grown, and so forth, for the benefit of those who might desire to inform themselves as fully as possible. Much time was spent by visitors at this booth and great amazement was shown at the fertility and resources of the land and country. Curry and rice and Indian tea were served by young girls dressed in the graceful sari worn by the Indian women.

For more local color and atmosphere, we had a snake charmer (paper and rubber snakes!), and as the boy played his flute the snakes acted up in grand style for him.

A funeral pyre was built by the Boy Scouts and made a very realistic exhibit.

A common sight on the streets of India is the barber who sets up his shop under a large umbrella, and lathers and plies his razor until his client has his toilet completed, even to the cleaning out of his ears. This scene was much more enjoyed by the onlookers than by the boy who yielded himself as a sacrifice to the cause. However, the "barber" enjoyed it most of all, if one might judge from his expression.

The Dhirzi, a native tailor, with his hand sewing machine, was interesting as he stitched away with machine or by hand, cloth held deftly between his toes, much as milady would pin it to her knee!

The jugglers and fakirs with all their tricks of legerdemain had their place also, and a pièce de resistance for the younger folk was the life-size elephant on wheels, in his grey flannel "skin," made by a high school group of boys. Very imposingly he would give one a ride around the "village" for a dime, which netted quite a tidy sum. The Holy Men, the Priests, Muezzin of the Moslems, these were all represented, and one interesting scene depicted a Parsi priest in his white robes tending the sacred fire.

One class had for its project the "Flowers of India" and displayed real and artificial flowers in great variety. A junior department group had made lovely bags to send to Bible women and scrapbooks to be sent later to mission schools. Girls and young women were dressed in the various costumes peculiar to the different sections of the country, such as the sari worn by both Hindu and Parsi women, the seely of the South, the cheddar (veil) and full skirt of the North. These wrought out in plain shades and prints were quite attractive. Boys were in the native costumes of Princes, Rajahs, Merchants, and so forth, even to the Bhisti (water-carrier).

A large outline map gave many pertinent facts by having the outline filled out in different colored inks so as to make the various sections stand out in bold relief. A fine relief map was made by one class. Printed in pithy sentences, on a large sheet of white cardboard was a list of the best teachings of the chief religions arranged alongside the Sermon on the Mount, The Ten Commandments, The Beatitudes, and other Bible passages.

There were tableaux from Lalla Rookh, many of the lines being richly suggestive for this purpose.

One sight that was quite pathetic and impressive was the leper in her rags, with begging bowl and bell, crying in most heart-rending accents for "baksheesh, baksheesh, Sahib and Mem Sahib!" With a clever make-up, a bandaged foot and hand, needless to say the "leper" collected a nice sum, for few could resist her pitiful cry. A Hindu who was present quietly dropped a coin in her bowl! This exhibit was the idea of a ninth grade girl who is very much interested in work among the lepers. She brought home the pathos of their lot very realistically.

On the opening night an Indian Christian gave a talk in the auditorium of the church before the people were con-

(Continued on page 37)

Photo, Avery Edwin Field

First Congregational Church, Riverside, California

Christian Laymen Look at Their World

By Arlo Ayres Brown*

WHY did they do it, and how, is the question propounded to the writer concerning the laymen's study of missionary work in the Far East. A study of missions promoted by ministers and by mission board secretaries would not be surprising, but such a study originating in the minds of a few laymen, planned and financed by laymen, would be in itself a significant event no matter what might be the content of the report.

About three and one-half years ago a company of laymen, belonging to one denomination, determined to make such a study. They soon invited laymen from six other denominations to join them and secured the hearty cooperation of the boards and missionaries of the seven denominations. Just what first prompted the thought of the inquiry the writer can only guess, but he believes that two guesses will cover the initial ideas. In the first place, the laymen felt that "all was not well" in the movement. The collections for missionary work had fallen off seriously before the depression in 1929 started. Whether the trouble lay at home or abroad or in both fields, they did not know. As business men they were accustomed to meeting such a situation by a thorough-going survey made by experts who could be trusted to be sympathetic but clear-thinking, judicial, and fearless.

The second guess is closely related to the first. Some of these laymen were concerned about the attitude of the younger generation toward the missionary movement. Would they support it by giving their lives in world-wide service as well as their money? Should they do so? That missions had achieved considerable success in the past was undeniable. They had been an unusual source of inspiration to the churches at home as well as to people abroad. But were we facing a period of diminishing returns—diminishing in the number of accessions to the Christian churches and also in spiritual power?

Such questions clearly gave impulse to this study. When a board of directors consisting of thirty-five laymen, five from each of the seven denominations, was organized, the directors soon decided to limit the study to India, including Burma, China, and Japan. They also decided to ask the Institute of Social and Religious Research to do the fact-finding for this study. The Institute accepted the responsibility and organized three field staffs—one for India and Burma, one for China, and one for Japan. Each staff had a director and Dr. Galen Fisher, the director of the Institute, became the general director of the whole fact-finding project.

Questionnaires were then prepared with the help of the Institute, but the laymen themselves provided many of the questions and passed upon the others. Mission board secretaries were invited to suggest questions. The fact-finders sailed for their fields of work in the early fall of 1930 and did not return to the United States until summer. They spent approximately seven months in the country to be studied and did their work with unusual thoroughness and skill. Without the factual material so ably gathered and reported by the fact-finders, the work of the Appraisal Commission would have been impossible.

Visiting a Mission in Burma

While the factual study was being made, a Commission of Appraisal was being selected by the directors. The members of this Commission began at once to study the political, economic, social, and religious problems of the countries to be visited. They were also kept informed of the progress being made by the fact-finders.

In early September at Lake Mohonk the directors, the fact-finders, and the Commission of Appraisal met for a week of conferences. Voluminous printed reports and oral reports were the basis for this conference. On September 29, after a final evening of conference with the directors, nine of the fifteen members of the Commission of Appraisal sailed for Cherbourg on the S. S. Aquitania. Dr. Hocking, Chairman of the Commission, together with Mrs. Hocking, sailed a week in advance in order to confer with missionary leaders in Great Britain and to see Mr. Gandhi. In Paris Dr. and Mrs. Hocking and Dr. Taylor joined the party which went directly to Marseilles and sailed on the S. S. Strathnaver for Bombay. Approximately twelve weeks were spent in India (including Burma), ten weeks in China, and six weeks in Japan. More than two months were spent on the seas but, since the Commissioners were good sailors, regular daily conferences were held during most of the days spent on the water.

To tell in detail how the Commission of Appraisal worked in the field would be a long story. We tried to see the missionary and the national Christian leaders actually at work. We visited with many missionaries, also with many non-Christian as well as with Christian nationals. Everywhere we tried to get the point of view of the people with whom we were talking—to see India, China, and Japan through their eyes. Government officials, as well as other leaders in the various walks of life, entertained us. The Poet Tagore graciously received us in his own home at Santiniketon. The Governor of the United Provinces of India entertained at luncheon all of the Com-

*President, Drew University, Madison, New Jersey. Member of the Commission of Appraisal of the Laymen's Foreign Missions Inquiry.

visited with some of the outstanding leaders of the Commissioners and their wives who were in Lucknow. We gress Party of India in their own homes. The days and nights spent with the missionaries were an unfailing source of pleasure and inspiration. Much time was given to visiting villages and trying to understand what the church of Jesus Christ is doing to meet the needs of rural life. The writer unfortunately was not with the party when they conferred with Kagawa but those who were present will not soon forget that meeting. The conference with Stanley Jones and the meeting with Bishop Root and Francis Wei were also high spots in the project. Our time was limited —too much so—but we made the most of it. On one trip we alighted at Bareilly, India, at 2:30 A. M., snatched a few winks of sleep, and then started a very busy day. On another trip some of us travelled by auto, by a "dug-out" boat, by ox-cart, and on foot in order to see a particular congregation in Burma. The previous experiences of the fact-finders and the data supplied to us by them enabled us to do in a few weeks what otherwise would have required months. Also, the missionaries and nationals rendered every possible aid and thereby enabled us to see much in a little while. Practically no time was spent looking at "demonstrations." We tried to see schools, churches, hospitals, and the like, doing their regular daily work.

After studying each country, the Commission held a week or more of conferences for its own members. Such meetings were held in Kandy, Ceylon; Nara, Japan; and Honolulu. The report was put into final shape after a two-week conference in Maine followed by a two-day meeting in New York City. It was read aloud to the directors at Lake Mohonk on September 16 and 17 and interpreted to the mission board representatives at the Hotel Roosevelt on November 18 and 19.

The Commission did not attempt to say the last word on any subject. It did, however, answer to the best of its ability the questions propounded by the laymen. The following will show somewhat the standards which guided us and one of our conclusions concerning the future of missions in the Far East:

"As the mission faces the future, it becomes a matter of honor that its standards of teaching, or of medical service, or of art or music or literature or whatever it touches, are higher, not lower, than those of secular performance. If the future way of the mission is to be—as it can be—the exacting way of the best, its welcome abroad will be secure, its position permanent, and its command re-established over the hearts of those to whom the difficulties of great tasks are an added incentive."†

†*Re-Thinking Missions*, p. 78, New York; Harper and Brothers, 1933.

Visiting a Village Mission School at Nallaganpalle

How Build a Program—and Why?

Suggestions for Using This Month's Journal in the Workers' Conference

THE *Journal* presents here some suggestions about using this number in the monthly conference of teachers and officers. The suggestions are set down one by one, but not with any fond illusion on the part of the writer that any one group will use them all; they are given here for whatever they may be worth to those who are planning their own workers' conference.

(By the way, one wonders how many readers of the *Journal* read and use these monthly suggestions. Would some kind reader who does use them enlighten us thereon? And what help he gets? And what he doesn't get? And will those who pass up this column each month because it does *not* help them, tell us so, *and why?* We would like to receive the names of pastors, superintendents, and others who use the *Journal* in their monthly conference of teachers and officers, *in any way*, whether they follow these suggestions or not. The reason for this request is a deep, dark secret that cannot be revealed now. But, we want those names and addresses. Send them to the Chairman of the Board of Editors.)

1. Devotions.

Use of the following would help:

Mrs. Crowell's poem on page 4
Bundy, "Jesus, Leader of Men"

2. What Does "Program" Mean to Me?

Let each person be asked to prepare in his mind and write out on a paper what the word "program" means to him. This will take some thought and care, but will be worth while.

Then let the leader put on the blackboard the four kinds of program given in the editorial on page 4, and have them discussed. They can be checked up beside the definitions given by the members of the group.

3. How Is a Program Built?

The following articles could be assigned in advance to members and reviewed and discussed:

Perkins, "How Do You Make a Program?"
Powell, "Putting Life at the Center"
Jones, "Interpreting God to Children"
Hawk, "Overcoming Adult Inertia"

4. How Does Our Own Program Measure Up?

The group could then take up certain types of program carried on in their own church and study them in the light of these articles. Let them select, for example, some "program" that the church regarded as "good." Then let them ask how it measures up to the test of Miss Perkins' article, to the four types given in the editorial, to the ideas in Miss Jones' or Dr. Hawk's article. What actually happened in the lives of those who took part in it?

Then let the group study their own total program in the light of Professor Powell's article and under the leadership of the pastor, superintendent, or chairman of the educational committee.

5. Our General Plans

The group will need to review carefully its plans for such matters as:

Easter—See recent issues
Mother and Daughter Week—See announcement on page 16
Summer Camps and Conference—See article "How Far Can You See?" on page 27

Community Organization in Religious Education

By J. Quinter Miller*

THE primary motive behind a community organization for religious education is the promotion of the religious growth of the people who live within the community. This point of view constitutes the functional rather than the institutional approach to community organization. In making an initial approach to the organization of a community for religious education, the first step will be to determine the situations and problems actually faced by the people of that community. A second step will be the selection of those situations and problems which organized religion is prepared to serve. The structure of the organization may then be determined, because the functions which the organization are to serve have already been formulated upon the basis of community needs.

Where a community agency in religious education already exists, its problem will be to keep reconstructing its organization in terms of the changing needs of its constituency. In the development of councils of religious education it should therefore be recognized that one element of supreme importance in its program is the endeavor to determine the actual religious needs of the community in order to shape the organizational program to meet those needs.

Determining Needs

The quest for accurate knowledge about the religious conditions within the community is a continuous one. This point of view should permeate every program-planning meeting. As a supplement to this approach, statistical data concerning each activity engaged in by the religious agency will prove helpful. Facts about the people served, major gains and losses, the continuity of that service, portions of the population untouched, and appraisal of the adequacy of program activities in relation to known needs and projected goals will prove fruitful in keeping the organization dynamic and alive. Some agencies will create a special committee on statistics and surveys. Its task is that of obtaining objective facts about community conditions. Annual reports of churches, schools, leadership training activities, et cetera, will be presented and interpreted. When a new problem, such as temperance education in 1933, confronts the community, special studies will be required to determine the nature and scope of the problem before the organized religious forces can intelligently plan for its solution.

Areas of Need

Since the Christian religion is a way of life, these areas are as broad as life itself. Hence, we shall not attempt a comprehensive listing so much as a citing of illustrative cases and references which may prove suggestive to other communities.

The following areas were actually considered by one community: How adequate is the provision for training a lay leadership for the Christian work of the community? How adequate is the program of Christian nurture in this community for children, for high school youth, for older young people, and for adults? Discovering the unchurched; parental education and cooperation in Christian education; noonday Lenten services; conditions which produce crime; comity among churches and denominations; international goodwill in relation to the dedication of a bombing plane on Armistice Day; injecting personal interest and human sympathy into private and public charity; adequate preparation for the intelligent use and guidance of the increasing leisure time of the masses.

Such issues as the above penetrate to the center of community life. They represent the issues which challenge the divisiveness within the Protestant Church. Their solution will require the full resources of all the Christian churches in cooperation.

When any community issue becomes so acute as to result in a major social irruption—such as the wholesale banditry of unemployed youths—it is relatively easy to arouse the religious forces for united action. The business of a community organization of its religious forces, however, is to foresee such problems, to locate their causes, and to project programs of Christian nurture and social amelioration to remedy them. This is the permanent foundation of a community organization for religious education. In the presence of such issues and needs, how shall a community be organized to meet them?

General Framework of a Community Organization in Religious Education

The Council

The Council should be representative of the whole Protestant community. Local situations will determine whether this should be a council of churches or a council of religious education. At one point however experience is clear: there should be only one such agency for Protestant cooperation in religious education. This should be the means through which the entire cooperative program of the Protestant Christian forces of the community is to be administered.

"Membership in the council should be representative of the community. There are four major divisions within the Protestant constituency that should hold democratic representation in the cooperative organization. They are the *people*, the *churches*, the *denominations*, and the *social and religious agencies* whose functions are related to the work of the council.

"No attempt is made in this connection to array these divisions against one another so as to give any one a balance of power. Experience indicates that such an artificial arrangement of checks and balance is of doubtful value in securing a spirit of community cooperation!"†

(Continued on page 36)

*General Secretary, Connecticut Council of Churches and Religious Education, Hartford.

†Hartshorne and Miller, *Community Organization in Religious Education*, pp. 250. New Haven: Yale University Press, 1932.

How Far Can You See?

Announcing the International Council Older Boys' and Girls' Camp Conferences

At Camp They See Far

SEVERAL years ago a leader was asked to take charge of the young people's work in his church, a church that had a long and glorious history. To his amazement, there were very few young people who could do things, or who were willing to even learn how to lead. It is true that many came to the services, but their attitude was one of a spectator rather than one of a creative member of a group.

This leader blocked out a two-year program of leadership discovery and training. The first step in his program was to send members of his group to camp. The first year he sent six of the most promising young people. These young people were in two of the six International Camps. There they got vision, inspiration, insight; there they received actual experience in group leadership and in group management; there they found that Christian leadership brings to human life the highest and best rewards that this world has to offer. These young people came back to their church and began to take hold in a real way. They became the corner stones in the youth program of that church. That all happened a number of years ago and there is in that church today an outstanding youth program. The reason is simple: an adult leader could see far.

What Are These Camps?

The International Council Older Boys' and Girls' Camp Conferences are administered by the International Council of Religious Education for forty-one Protestant denominations and some thirty state and provincial councils. Two of these camps, one for boys and one for girls, are held at Lake Winnipesaukee, New Hampshire; two at Lake Geneva, Wisconsin; two at Geneva Glen, Colorado.

The program of these camps is planned for young people who have had experience in denominational, state, and provincial camps and conferences; for young people who are actually in positions of leadership in local churches and communities; and for other youth who are especially interested in working out a Christian interpretation of life in our modern world. Furthermore, these camps offer a unique opportunity for young people to become acquainted with the latest methods in camp leadership.

What Does the Program Include?

The program, as far as possible, is made up of a sampling of the experiences which normally enter into all-round Christian living. There are experiences of worship, of outdoor life, of leadership, of group management, and of study. There are informal contacts of campers with experienced leaders of young people. There is an outstanding curriculum of courses designed to meet not only the needs of leadership training, but also the needs of individual lives.

The Cost

The rate for board and room was reduced last year from $22.50 to $20.00. On account of economic conditions, it has been decided to grant a special Rebate Certificate of $5.00 which will be furnished to all whose registrations are received at the International Council office *ten days previous* to the opening of the respective camp. This Certificate will be accepted by the Camp Manager as worth $5.00 to apply on the board and room charge of $20.00, making the total net cost for board and room this year only $15.00.

When Are These Camps Held?

Geneva Glen, Colorado
Girls' Camp—July 24-August 5
Boys' Camp—August 14-26

Lake Geneva, Wisconsin
Girls' Camp—August 7-19
Boys' Camp—August 21-September 2

Lake Winnipesaukee, N. H.
Girls' Camp—July 24-August 5
Boys' Camp—August 21-September 2

A Special Inducement for This Year

Young people from the Middle West will find a special inducement to attend the Lake Geneva Camps this summer. There will be reduced railroad rates on account of A Century of Progress to be held in Chicago this summer. The campers will have an opportunity to attend this World's Fair in connection with their trip to Lake Geneva.

For Further Information

Registration cards and catalogs are now available and may be secured from your denominational, state, or provincial office, or from the International Council of Religious Education, 203 North Wabash Avenue, Chicago.

Suggestions for Building Worship Programs

MAY SUGGESTIONS FOR THE PRIMARY DEPARTMENT

By Clara Beers Blashfield*

THEME FOR THE MONTH: *Finding Happiness through Sharing*

Thinking with the Leader

The subject for May may center about the satisfactions gained through sharing, meaning sharing with others the abundant life. We may concede this to mean, therefore, the sharing of health, both mental and physical. Perhaps we do not often think in terms of mental health; but we will grant that it is only as the child is mentally healthy that he can be really strong physically. We must help him to lose his fears, to trust the judgment of his elders, to use his eyes and ears in discovering the wonders and beauties surrounding him. Then having learned to trust, and having learned in some measure to appreciate, we should strive toward the end that he may come to a desire to help create beauty and likewise to share it. We aim to lead the child to see the beauty of health for himself and for others as we try to stimulate within him a desire to make his contribution toward beauty and health in his community.

Since this is not a subject particularly conducive to the use of song and poetry, we will expect with such a theme to sing less but to contemplate more. This is a subject primarily adapted to informal discussion, problem solving, and stories. While such a treatment may be more prosaic and less inspirational than poetry and song, with careful guidance it may, notwithstanding, induce genuine worship experiences.

Suggested Outline of Emphases

MAY 7: *Believing in those who care for us—mother, father, teacher, God.*

1. Trusting the judgment of those in whose care we are entrusted (regarding bedtime, eating of sweets, wearing of rubbers, etc.).
2. Losing our fears. "What time I am afraid I will put my trust in thee." (Psalm 56:3)
3. Increased appreciation of beauty about us and of all who help to make it so.

MAY 14: *Helping to make our city beautiful.*

1. Making an excursion some weekday to find out more about our own town and what it needs, in order to more fully appreciate the part we may play in helping make our city beautiful.

MAY 21: *Sharing health rules.*

1. Remembering the need for exercise, correct posture, cleanliness, sunshine. *Problem:* Why should I eat a thing if I do not like it?
2. Sharing with mother in selecting proper foods.

MAY 28: *Helping to make our city a healthful place in which to live.*

1. Individuals cannot be entirely well and happy unless their environment is about as it should be.
2. Our responsibility.
   a. Help clean up city.
   b. Carry out quarantine regulations.
   c. Keep ourselves in good health.

Problems for the Child

1. How does God protect us from dangers?
2. What is the meaning of the verse, "We are laborers together with God"?
3. Why must God depend upon us to make his care effective?
4. Could God keep me safe if I ran in front of a speeding train?
5. Is it fair to blame God if we get sick after eating a great deal of candy?
6. Have I a responsibility in helping keep our city a beautiful and healthful place in which to live?

Activities That May Prepare the Child for Worship

1. Make a health chart and discuss the value of it.
2. Make a map on paper or in the sand box of our community.
3. Talk together about how we are protected from danger in our community.
4. Look at pictures and talk about friendly helpers—doctor, policeman, fireman, milkman, etc.
5. Help in some way to beautify our city, possibly by making a flower garden at home or on the church lawn, or by cleaning up any rubbish that is about. (This enterprise can only be *suggested* on Sunday and carried out individually; but if the class meets on a weekday the project can be worked out together.)
6. Work out a dramatization related to our theme: prepare the play, plan and make costumes, practice parts, and finally present it as a part of the fourth Sunday's program.

What These Lessons May Contribute to the Child's Religious Growth

1. An increased sense of the need of being one of God's fellow-workers. "We are God's fellow-workers."
2. An appreciation of the way God cares for us through public servants—our friendly helpers.
3. A feeling of responsibility in cooperating with others, and thus working with God for the good of all. "For none of us liveth to himself." (Romans 14:7)
4. An appreciation of the reasonableness and necessity for forming health habits if we are to be good citizens in God's world.
5. The formation of habits of cooperation with God through working with man in the health programs of the community.
6. A more real understanding and love of God through working with him for the good of all.

Materials Through Which the Child May Express Himself in Worship

STORIES: "Four Princes Away from Home," as told in the *Bethany Primary Quarterly*, First Year, Fall Quarter. (This story of Daniel and his friends may be dramatized.)

"If I Had Not Come," from the Keystone Graded Lessons, Course IV, Part I. (See *Journal* for March, 1933, page 26.)

"The Magic Flower," from *The Story Teller* by Lindsay, published by Lothrop, Lee and Shepard.

"The Road That Wanted To Be Beautiful," from *Out-Door Story Book*

"The Yard That Was Beautiful," from *The Mayflower* (printed herewith).

Stories of Jesus helping sick people, and of his helpers at work, may be used.

THE YARD THAT WAS BEAUTIFUL

All the houses on Maple Street were just alike—white, and single, and with red brick walks and neat yards. Just one family lived in each one of the houses, and the yards really belonged to the children; so they did not have to play in the street.

Nearly all the children were American boys and girls whose fathers worked in the big mill at the end of Maple Street. Jean and Louise came to live in the house at the very end of Maple Street. The others did not know them very well, because they had come to Milltown from France.

Billy spoke of them as he and Bob played in Billy's yard. It was a dirty yard, with ashes on the grass so that it could not grow, and the garbage cans full and tipping over. Billy and Bob were dirty too, for they had not washed their faces and hands since morning.

"Have you been over in the Frenchies' yard yet, Bob?" Billy asked.

"Oh, no!" Bob replied. "I wouldn't play in their yard."

Next door to Billy was Dorothy's yard. They called over the fence to her.

"You don't need to play alone, Dorothy," they said in fun. "You could go and see the little French girl down at the end of the block."

"Oh, I couldn't do that! I haven't met her yet, Billy," Dorothy said. "She is in my class in school, but I haven't spoken to her at all."

Then Dorothy called over her fence to John, who lived in the house on the other side. Dorothy's yard was very full of weeds, but John's yard was worse. It was strewn with things that were broken and thrown away and with tin cans that should have been picked up.

"Do you play with Jean, that French boy who has been here on our block all summer?" Dorothy asked.

"I haven't even spoken to him yet," John said. "But I thought I would go down and see him this afternoon. He has some colored tops that I thought perhaps he would let me play with."

"I believe that I will go with you," Dorothy said. Then she called to Billy and Bob and told them.

"Perhaps we will go, too," Billy and Bob decided.

So John and Dorothy and Billy and Bob went down to the end of Maple Street to the white house where Jean and Louise lived.

"We have come to play in the yard with you," Billy said, as they all went through the gate.

Jean's black eyes and Louise's black eyes sparkled with pleasure.

"Do come in and play in our yard," they said. "All summer we have been so lonesome."

There was a higher fence around their yard so that the other children had not seen how pretty and neat Jean and Louise had made it. The colored tops were there, and Louise had a doll from France, dressed like a gay little peasant in a cap with ribbons and an embroidered skirt.

But, oh, the yard itself! The red brick walk was scrubbed as clean as their kitchen floor. On one side of it was a tiny garden for vegetables, and on the other side a tiny garden for flowers. The grass was raked clean, and there was one corner of the yard for the rabbits' house, very clean and orderly. There was another corner where the clean white clothes hung. It was a beautiful place to play or to work in.

The children had a happy afternoon there. When they started home, Dorothy said to Louise, "Do come and play with me in the yard."

Then she stopped a moment to think, and Billy spoke. "We ought to make our yards like this one."

"We will," Bob said.

For they had found out that Jean and Louise loved the earth in America just as all French children love the earth of France. And they knew that even a back yard can be made orderly and pretty.

—CAROLYN SHERWIN BAILEY. From *The Mayflower*. Used by permission of the Pilgrim Press.

SONGS: "Father, We Thank Thee" (For the fruit upon the tree)[1]
"The Lord Hath Done Great Things"[2]
"For the Beauty of the Earth"[3]
"This Is My Father's World"[4]
"He Cares for Me"[5]
"All Things Bright and Beautiful"[6] (Also printed in the February, 1933, issue of the *Journal*)
"Lord of the Sunlight"[7]
"Blessings on Effort"[8]
"Rejoice, Give Thanks and Sing"[9]
"Father in Heaven"[10]
"Since My Heavenly Father"[11]

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*Markesan, Wisconsin.

1, 2, 3, 5, 6, 7, 8, 9, 10, 11 Clara Beers Blashfield. *Song Friends for Younger Children*. Rock Island, Ill., Vaile Company, 1931.

1, 3, 4, 6, 7 *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

1, 4 *The Children's Hymnal and Service Book*. Philadelphia, Board of Publication of the United Lutheran Church in America, 1929.

3, 4, 5 Elizabeth McE. Shields, *Worship and Conduct Songs*. Richmond, Va., Presbyterian Committee of Publication, 1929.

1, 10 Louise M. Oglevee, *The Child's First Songs*. Rock Island, Ill., Vaile Company, 1927.

1, 3, 4 Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

1, 6, 8, 9, 10, 11 Danielson and Conant, *Songs for Little People*. Boston, The Pilgrim Press, 1915.

SCRIPTURE:
"Thou hast made summer and winter." Psalm 74:17.
"Eat in due season for strength." Ecclesiastes 10:17.
"Feed me with the food that is needful for me." Proverbs 30:8.
"And he healed many that were sick." Mark 1:34.
"Jesus . . . went about doing good." Acts 10:38.
"For none of us liveth to himself." Romans 14:7.
"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Matthew 25:40.
"Love one another." John 15:12.
"Love never faileth." I Corinthians 13:8.
"We are laborers together with God." I Corinthians 3:9.

NOTE: Since the outline of emphases this month is rather complete, a detailed suggestive program seems unnecessary. It may seem advisable to use throughout the month a single *call to worship*, "The Lord Hath Done Great Things,"[2] for example.

Ritual and form, without Christian activities, makes of religion a colorless matter; but neither can problem solving and the carrying out of related enterprises be complete and vital without the dramatic element that centers in a genuine but simple service of worship. While we aim to have our worship as spontaneous and informal as possible, an occasional bit of formality in ritualistic expression is quite effective and usually much enjoyed by the children.

MAY SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Marie Cole Powell**

THEME FOR THE MONTH: *Sharing the Abundant Life*

This series of worship services starts where last month's series ended, with the experiences of the early followers of Jesus. In this connection the leader may want to refer again to the junior department worship suggestions in the March, 1932, issue of this *Journal* on the theme "Fellowship within the Church." Since the theme "Sharing the Abundant Life" is too abstract for juniors to understand, one aim of these worship services is to help juniors, through worship, to participate, first of all, in the experiences of the early Christians, as they began to share their knowledge of Jesus with others. Another aim is to help juniors feel that the world has enjoyed many life-giving experiences because of the sharing spirit of Jesus' followers. Thirdly, the last two worship services aim to help juniors feel that they can share in spreading the spirit of Jesus' life in the world.

May 7

THEME: *The Early Christians Tell Others About Jesus*

OPENING CONVERSATION: About the many people to whom Jesus brought new life, the ways in which these people changed their ways of living, or their life work, how Jesus helped them discover some of the rules for living a happy life. Refer to some of these rules and discuss whether they were easy ones to follow, as:

"Thou shalt love thy neighbor as thyself."

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

SOME QUESTIONS TO STIMULATE THINKING:

1. Who has the best right to make a rule, someone who has never kept it himself, or someone who has tried it out?

2. When Jesus was a boy growing up in Nazareth, in what ways might he have practiced these two rules? (Refer to *Closely Graded Series*, Course I, Part 2, "His Mother Could Depend on Him.")

HYMNS: "At Work beside His Father's Bench"
"The Little Lad of Nazareth"

LEADER:

When the people heard Jesus give these rules, they wondered and said, "He speaks like one who knows what he is talking about. He is sure they can be lived up to. He has practiced them himself. And he is happy." Let us sing our song which tells how Jesus shared his happiness with others.

HYMN: "When the Golden Evening Gathered" (See *Journal* for March, 1933, page 27)

LEADER:

When Jesus was with his friends it was probably easier for them to remember to practice the rules of a happy life, for they saw him every day doing his acts of kindness. But, though he kept on loving his enemies to the end, one day they killed him, and for a while his friends were heartbroken. Then something wonderful happened. Suddenly they began to feel that he was not dead, that his spirit was still living and that they could go on doing the same things to make people happy which they had done when he was with them. Sometimes when his friends had been trying especially hard to practice his rules for a happy life, they felt very sure that he was with them trying to help them.

After he was gone, his friends used to get together to talk about him and to remember together the things he had said and done. We can imagine them, at the close of day, meeting in the home of some follower of Jesus. One of them might say to the others, "Today as I stopped by the pool of Bethesda, to encourage that poor cripple who lies there every day, I felt as though Jesus was right there beside me." Perhaps Peter would speak up, "Don't you remember the day we had to make a hole in the roof to let that crippled young man in? I can almost hear Jesus' voice now as he spoke to the young man." "Tell us about it, Peter," some of the newer friends of Jesus would say, "We were not there that day. Tell us the story." So Peter would begin. (See Mark 2:1-12) And all the while Peter was telling his story, a young man named John Mark would be busily writing down every word.

After a while Peter and some of Jesus' other friends began travelling about Palestine and Syria, telling the stories of Jesus, and people who had never known Jesus, after hearing the stories, would feel almost as though they had known him. Many of these people said, "Even though we did not know him, we want to be his followers. We want to try his way of living a happy life. We will be Christians, too." Perhaps Peter would say to them, "It is not easy to love everyone, as Jesus did. It is sometimes hard to forgive your enemies. But Jesus' way of love certainly brings happiness." So, gradually, in many cities there were little bands of Christians trying to live as Jesus had taught them.

INSTRUMENTAL MUSIC: "Hymn of the Apostles," from "The Redemption" by Gounod; Air from "Palestrina" (See March, 1932, issue of the *Journal*, page 35)

HYMNS: "Tell Me the Stories of Jesus"
"We Would See Jesus"
"When the Golden Evening Gathered"
"Galilee"

STORY: "Elon, the Christian" by Hazel V. Orton*

It was noontime in the great city of Antioch. The streets of the bazaar were deserted except for a stray donkey and a flock of birds which swooped down, picking up the scattered wheat in front of the grain merchant's booth. The air was heavy with the odor of rich spices, perfumes, and burning incense. Merchants and servants sat cross-legged in their shops, their wares spread out before them, nodding sleepily in the increasing heat.

From the shop of Kasim the Persian at the far end of the bazaar came a droning of voices and occasional bursts of laughter which indicated the noontime gossip of the wealthiest and craftiest merchants. They often met to gossip over the cups of thick, black coffee which Kasim provided for them on these occasions.

"A great good fortune I have had this day, my friends," announced Kasim. "This morning there came to my shop one of the connoisseurs of the great Claudius himself. He said he had never seen more beautiful rugs in all Persia than mine. He left me a handful of gold and took the finest rug—a handsome one it was, too."

"Good friend Kasim, you will be a rich man," said Helos the Greek merchant. "Send your royal friends over to my shop the next time they come. Surely they cannot find vases and pottery in the bazaar more beautiful than mine. You should have seen the crystal vase I sold which is to be given as an offering for the temple of Apollo. But even at that I made a good profit on it. I never allow religion to interfere with business."

"I never sell without a goodly profit," replied Thakur the Hindu. "Too much time have I spent getting my brass and silver work at a low price from the workers of India."

"I agree with you," remarked Judas ben Asher the Jew.

"Judas," said Kasim in good humor, "I believe you would squeeze an empty pigskin water bottle until it squealed just to get another drop of water."

"Well, a bargain's a bargain," replied Judas. "I am a righteous man. Do I not observe the law? What more could one do?"

"There seems to be a great variety of opinion among us," remarked the young Jew Elon, Judas' assistant, "as to whether bargaining doesn't often become just common cheating."

"Bah!" replied Judas. "Keep your counsel, else you will find yourself without a place to work. Nonsense—let me not hear you speak of those who follow not our law—followers of Christ—why not call them Christians? That's a fine idea—Christians! A good name for them."

"That name surely fits Nashon," said Kasim.

"He has made a silly man of himself," said Judas with scorn.

"Silly!" laughed Thakur. "That is no name for it. Did you hear how blind Trophimus, the wealthy trader, came to buy grain at his shop and he gave him overweight?"

"And that's not the half of it," laughed Helos. "When the old fellow got home and found more than he had paid for, he just couldn't believe it, and he sent one of his servants back to Nashon's shop with a gold coin for him. What did Nashon do but turn around and give it to Barnabas to feed those followers of Christ."

"Those Christians, you mean," sneered Thakur.

"I have tried to argue with him," replied Judas, "but he will not listen. I have told him that every man must look out for his own interest, but he calmly insists instead that every man must look out for his brother. He even tried to make me see the truth of such teaching. Christian is a good name for those who have no more sense than that."

"There comes a trader to my shop," said Helos, jumping up. "I must be off." And then the group broke up.

The words of the conversation stuck fast in the mind of Elon. He knew about the crucifixion of Jesus, which had taken place in Jerusalem when he was a young boy. He also recalled a relative of his by the name of Barabbas, a thief and a robber, who had been changed into a good man by reason of what this same Jesus did. Elon turned these facts over in his mind. There must be something in this. He would inquire further.

Toward evening he ventured to the meeting place of these followers of Christ. And he was greeted at the door by none other than Nashon himself.

"Welcome, good friend," said Nashon. "Many times I have seen you in the market place. You are the young man who works with Judas ben Asher?"

"Yes," replied Elon. "Today I heard great discussion in the market place about the followers of Christ, and I am here to find out for myself."

"Come and join us at the evening meal," invited Nashon; "We will discuss the matter at that time." Then he led him into the house where the other followers were assembled. Some of them Elon knew. There was the kindly grain merchant from the far end of the bazaar, the silversmith, and one of the water carriers who went up and down the street in front of the shops.

The tables were spread with simple food and drink, and after a blessing had been spoken they all sat down together, rich and poor alike, to share in the common meal. A silence filled the room when Barnabas arose and said, "Beloved brethren, let us remember the Lord Jesus by breaking bread and drinking of the cup."

Devoutly he led them in the feast of remembrance. Every head was bowed, and the presence of God, for which Elon had longed many times in the temple and synagogue, was upon him as he partook of the sacrament.

After this observance the company engaged in quiet conversation. Then Nashon turned to Elon and ventured, "My friend, what of the discussion in the market place this afternoon?"

The company listened intently as Elon related his experience of the noontime. When he had finished speaking Barnabas arose and said, "Brethren, let us remember the words of our great leader Paul, how he said, 'We that are strong ought to bear the infirmities of the weak. Let no man seek his own but each his neighbor's good.

" 'Let us not be weary in well doing. Let us work that which is good toward all men.

" 'Abhor that which is evil and cling to that which is good. Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap.

" 'Watch ye, stand fast in the faith, quit you like men, be strong.

" 'Finally, brethren, live in peace and the God of love and peace shall be with you.' "

These were the words which Elon longed to hear. As he slowly arose from his place at the table, the eyes of the company were fastened upon him. With courage and conviction in his voice he said, "I, too, will be a follower of Christ. Let them call me a Christian—I will help to make it a worthy name."

At this response Barnabas raised his hand in benediction, saying, "My brethren, I thank my God through

*Instructor in Elementary Religious Education, Boston University, Boston, Massachusetts.

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Jesus Christ that your faith is proclaimed throughout the world. May the grace of the Lord Jesus Christ and the love of God be with you all."

May 14

THEME: *If Jesus Had Not Come*

CALL TO WORSHIP: "Glory to God in the highest, and on earth peace, goodwill to men" (For musical setting, see *Worship Songs* by Mrs. Crosby Adams, Clayton F. Summy Co., Chicago)

HYMN INTRODUCTION: Refer to the interpretation of the hymn, "It Came upon the Midnight Clear," in the November, 1932, issue of the *Journal*, page 29.

HYMN: "It Came upon the Midnight Clear"

LEADER: There is a story which tells us what this world might have been like if Jesus had not come.

STORY: "If I Had Not Come," by Nan F. Weeks (Printed in the March, 1933, issue of the *Journal*, page 26)

DISCUSSION: Imagine our own town with no hospital, no society for the prevention of cruelty to children, no Christmas baskets, no churches.

PRAYER: For help to act so that people will know Jesus has come.

HYMN: "When the Golden Evening Gathered"

May 21 and 28

THEME: *Sharing Jesus' Life with Others* (Home and Foreign Missionary Emphasis)

It is suggested that these worship services be utilized to help the juniors feel the joy of sharing the knowledge of Jesus' way of happy living with others.

STORIES: If possible, stories of actual home and foreign missionary enterprises which the juniors are helping to support. Secure these stories from denominational mission boards. Preferably, these stories should emphasize the sharing of the knowledge of Jesus' life or the changes which come to people who hear of his life. Examples of such stories are:

From *The Mayflower Program Book*, by Perkins and Danielson (The Pilgrim Press)
"The Little White Doll"
"Afraid of the Dark"
"Robert's Adventure"

From *The Second Year Mayflower Program Book* by Perkins and Danielson (The Pilgrim Press)
"The Gift of Flying Eagle"
"Ramona's Story-Book"
"Big Brother's Ambition"
"Catarina's Nine Tales"

HYMNS: "Heralds of Christ"
"We've a Story to Tell to the Nations"
"O Zion Haste"

MAY SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Thelma D. Diener**

Sometimes a story is ineffective because it is a poor story. Sometimes it is a good story but in the wrong place. Often it is a good story in the right place but of no value because the teller is unprepared for his task. Whenever you use a story in any of your services of worship, the first thing to be sure of is that it is to be well told. Of course, you will keep in mind also the principles of selection which have been mentioned for all other materials: such as, appropriateness (has it an appeal to intermediates, does it fit the theme, does it incite a worship response?), value as literature, et cetera. Intermediates are at a most favorable time, psychologically, for a generous use of stories. A most enthusiastic response will attend the use of stories dealing with self-mastery, heroic achievement, moral adventure, chivalry, lofty friendships, romance, problems of human relationships, institutional and group loyalties, and the portrayal of career achievements. Canvass every source for stories and story material and compile your own story-book. Suitable stories for intermediates may be obtained from the Chief Librarian, Boy Scouts of America; Headquarters, The Girl Reserve Movement; Boys Division, International Council of Young Men's Christian Associations; and *The Book of the Camp Fire Girls*.

May 7

THEME: *Thanking God for Life*

PRELUDE: "O Son of Man, Our Hero" ("Londonderry Air")

CALL TO WORSHIP:

Leader: One small life in God's great plan
How futile it seems as the ages roll;
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of its true intent
Mars the perfect plan that its master meant.
Response: What I am is God's gift to me;
What I become is my gift to God.

HYMN: "Lord of Health, Thou Life within Us"

POEM: *(read by a leader or in unison):*

Lord God, you gave this gift into my keeping!
Life in its fullest and its loveliest—
Out of the silence, when the stars were sleeping,
Your miracle once more made manifest!
Ignoring human frailties that stumble
Against a strength they cannot understand,
The gift of Life—ah, well may I be humble!
Unstained and whole, you laid it in my hand.

Through the dark shadows that around me cluster,
Crowding the way—Lord God, teach me to do
Nothing to dim its clear and perfect lustre,
Nothing to mar the beauty wrought by you!
The gift of Life—replete with work and dreaming
And the swift passion of my heart's desire—
Help me to give it back to you, still gleaming
In all the splendor of its primal fire!

—CATHERINE PARMENTER

*Student, Divinity School, Yale University, New Haven, Connecticut.

HYMN: "I Thank Thee, Lord, for Life"

UNISON PRAYER:

O God, we bless thee for the joy of life, the wonder of life, the discipline of labor and sorrow, the glory of struggle and adventure.

Life is a capacity for the highest;
Help us to make it a pursuit of the best—a winged and singing life in thee, through Jesus Christ, the Lord of all good life. Amen.

—From *Altar Stairs* by Joseph Fort Newton. By permission of The Macmillan Company, publishers.

MUSICAL AMEN

OFFERTORY:

Unison: I felt the heart-throbs of the world
Beating in me the greater birth
And I sang, I laughed, I cried in my glee
That I was part of earth!

—HERMANN HAGEDORN

Leader: Let us thank God for his gift of life by giving back to him a small part of the abundance life has given us.

Offertory: "Joyful, Joyful, We Adore Thee"

HYMN: "Take My Life, and Let It Be"

May 14

THEME: *Keeping Physically Fit*

HYMNS: "The Body, Lord, Is Ours to Keep"
"Father in Heaven, Who Lovest All"
"Dare to Be Brave, Dare to Be True"

SCRIPTURE: I Corinthians 9:24-27; Romans 12:1; I Corinthians 6:13b

PRAYER:

We thank thee, Lord, that thou hast yielded into our hands the keys of health and sickness, of life and death. Give us wisdom to search out, revere and obey thy laws of life. Give us grace to despise no instrument of health; whether material or physical or spiritual, it is from thy hand. O may we not limit thy power through holding that thou canst work through but one channel!

How many are the ways through which thou seekest us and wouldst woo us to health and strength! We thank thee for the healing balm of thy fresh air, and the antiseptic rays of the kindly sun! We bless thee for pure water!

Accept, O God, our thanks for thy humble servants, the scientists, whose microscope and test-tube have revealed to us the unseen helpers and foes of human life. We thank thee for consecrated physicians and nurses who have watched by bed-sides of pain, risking life and health in plague-camp or in homes. We praise thee for all good teachers who have strengthened our faith in the power of truth over inner discord and disease.

Recall us from the waywardness which seeks pleasure and ease through the breaking of thy laws. Chasten us with pain and sickness of body when we forsake thy greater good, lest our spirits die and life be spent in vain. Comfort us, heal us, strengthen us, as we hear thy call and obey. So may we find the universe thy Temple of Health to them that rest upon thee. Amen.

—MARSHALL DAWSON, from *Prayer that Prevails*

POEM:

My body is a cathedral where I am supreme;
I am the priest,
The congregation,
The altar, and the white
Burning candles and their yellow light.
My solitude is multitude
For there I speak with God.

—ELMER FEHLHABER

STORY: "The Skylark's Bargain"

There was once a young skylark who was very fond of worms. He used to say he would give anything if he could make sure of getting all the worms he could eat.

Well, one day as he was flying far up into the sky, he looked down and saw something rather unusual traveling along the cart-track which ran through the forest. Feeling curious the young skylark dropped lower and lower until at last he could see. O wonder—a queer sight indeed. He saw a tiny coach, painted black, with red blinds and yellow wheels, drawn by two magpies. Walking in front of the coach was an old man, very little and very ugly, wearing a black coat with red trousers and yellow stockings. He carried a bell, and as he walked he kept swinging the bell and shouting:

"Who will buy? Who will buy?
I am selling in all weathers,
Fine and fat and juicy worms,
In exchange for skylark's feathers."

The skylark was attracted, and flew down. "Good morning, my young friend," said the old man. "What can I do for you?"

"How much are they?" asked the skylark.

"Two for a feather, my friend, and the coach is full of them."

"Are they fresh?" said the young bird.

"Yes, indeed; all gathered fresh this morning, my pretty bird."

The skylark gave a painful little tug at his wing, and dropping the feather into the old man's hand, he said, "Two, please."

As the coach passed on he felt a little guilty, but he enjoyed the feast, and was pleased to find afterward that no one noticed the missing feather.

The next day he flew with his father. "My son," said the old skylark, as they rose higher and higher, far above the tops of the tallest trees in the forest, "My son, I think we skylarks should be the happiest of birds. We have such brave wings. See how they lift us up into the blue sky, nearer and nearer unto God."

"Yes," said the young one, "Y—es. . . ." But all the time he was watching a tiny speck which crept like a black beetle far below on the forest track, and he thought: "There, I've missed the coach."

The following day he waited, close to the cart-worn track. When he heard the bell ringing, he plucked another feather. It came out so easily, he pulled two more after it. Then he heard a hoarse voice shouting:

"Who will buy? Who will buy?
Surely we can come to terms.
In exchange for skylark's feathers
I am selling luscious worms."

"Three here," said the skylark.

"Very good, son, very good indeed. That will be nine worms: and here's an extra one for luck," added the old man with a chuckle. "My word," thought the young skylark, "That's a bargain." So the gay young skylark became a regular customer.

He found after a bit that he could not fly so high but he did not mind so much. There was less fear of the coach passing without being seen. But one day, when his poor wings seemed thin and torn and ragged, he suddenly felt that he had been making a terrible mistake. He tried to fly up into the warm sunshine but he fell back to earth, like a stone.

Then he had an idea. He thought, "Dear me, of course! Why did I not think of it before! I know what I'll do. I will dig for worms and trade for feathers." Day and night he diligently searched and gathered and stored. Then he hid himself in the tall grass, waiting for the coach to pass without being seen. Soon he heard it, and again he stepped in front of the coach saying, "Please sir, I want to know how many feathers you will trade me for all these worms."

Then the coachman laughed and set off at once, saying over his shoulder, "Worms for feathers is my business, not feathers for worms."

So the young skylark died and was buried under the green grass. And now they say that every summer the older birds take the young birds and fly mournfully about the grave, calling one to another as they fly:

"Here lies a foolish skylark.
Hush your note each bird that sings,
Here lies a poor lost skylark,
Who for earthworms sold his wings."

—From *The Christian Evangelist*

May 21

THEME: *Keeping Our Minds Healthy*

HYMNS: "The Body, Lord, Is Ours to Keep"
"God, Who Touchest Earth with Beauty" (May be used as a prayer)
"I Would Be True"
"Strong Son of God, Immortal Love"

SCRIPTURE REFERENCES: Proverbs 1:7, 4:7, 16:12; Philippians 2:5, 4:8; James 1:5; I Peter 1:13

RESPONSIVE READING: Toy's Translation of Proverbs 3

Leader: Happy is the man who finds wisdom,
Response: And the man who gains understanding;
Leader: For the profit she brings is better than the profit of silver,
Response: And the gain she bestows than gold.
Leader: She is more precious than rubies;
Response: No treasures of thine can compare with her.
Leader: Long life is in her right hand,
Response: And in her left hand riches and honor.
Leader: Her ways are ways of pleasantness,
Response: And all her paths are peace;
Leader: She is a tree of life to those who grasp her—
Response: Happy are they who hold her fast.

STATEMENT OF PURPOSE OR PRAYER:

Life of my life, I shall ever try to keep my body ure, knowing that thy living touch is upon all my mbs.

I shall ever try to keep all untruths out of my houghts, knowing that thou art that truth which has indled the light of reason in my mind.

I shall ever try to drive all evils away from my eart and keep my life in flower, knowing that thou ast thy seat in the inmost shrine of my heart.

And it shall be my endeavor to reveal thee in my ction, knowing it is thy power gives me strength to act.

—RABINDRANATH TAGORE

PRAYER: For a Quiet Mind

Ever Blessed God, whose word is, "Peace, peace to im that is afar off and to him that is near," fulfil hy promise to us thy servants. Rescue us from the isery of groundless fears and restless anxieties. Take e more and more out of ourselves, that duty may be o more a drudgery but a delight. Lead us into the ecret of thy peace which quiets every misgiving and ills the heart with joy and confidence. Save us from he shame and emptiness of a hurried life. Help us to possess our souls in patience. Amid the storms and stress of life, let us hear a deeper voice assuring us that thou livest and that all is well. Strengthen us to do our daily task in quietness and confidence, fearing no tomorrow, nor the evil that it brings, for thou art with us. And this we ask for Jesus Christ's sake. Amen.

—SAMUEL MCCOMB

STORY: "The Soda Fount" from *The Prince and the Pig's Gate* by Robert Hugh Morris (Harper and Brothers).

May 28

THEME: *Making Healthy Living Easier for Others*

HYMNS: "Father, Whose Will Is Life and Good"
"Father, Who on Man Doth Shower"

SCRIPTURE REFERENCES: Leviticus 19:9-10; Psalms 41; Job 29:11-17; James 1:27

PRAYER:

O God, for whose spirit the bodies of men are a temple, forgive us that we are so regardless of them.

Forgive us for the ways in which we mistreat our own great gift of health and destroy the possibilities of mature strength.

Forgive us more for living so comfortably in a world where day by day thousands of beautiful bodies are crushed and broken by undue toil and the hazards of what we call industry.

Help us to make this world a place in which all thy children may know the overflowing joy of health. Amen.

—From *The Girl's Everyday Book* published by the Womans Press.

READING:

Begin the morning by saying to thyself, I shall meet with the busy-body, the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good, that it is beautiful, and of the bad and that it is ugly, and the nature of him who does wrong, that it is akin to me, not only of the same blood but that it participates in the same intelligence and the same portion of the divinity, I can neither be injured by any of them, nor can I be angry with my kinsman nor hate him, for we are made for cooperation, like feet, like hands. To act against one another, then, is contrary to nature; and it is acting against one another to be vexed and to turn away. The best way of avenging thyself is not to become like the wrong-doer. Men exist for the sake of one another. Teach them, then, or bear with them.

—From the philosophy of MARCUS AURELIUS ANTONINUS.

POETRY:

"Live and let live!" was the call of the Old.
The call of the world when the world was cold,
The call of men when they pulled apart,
The call of the race with a chill on the heart.

But "Live and help live!" is the cry of the New.
The cry of the world with the Dream shining through,
The cry of the Brother-world rising to birth,
The cry of the Christ for a comrade earth.

—From *Collected Poems by* EDWIN MARKHAM

A young Italian girl
Stood at a big machine
Making electric lamps.
She was weaving a silk covering
Over an electrical cord.
And her face was drawn and white.

The throbbing thing
On which she worked
Is the noisiest machine made, they say,
Yet she worked nine hours a day,
While the monster
Rolled on,
And never complained.

I turn on my light tonight
And see an innocent looking cord.
I see also
A wan-faced girl,
And a roaring, vibrating demon,
Braiding life with the warp.

—ANNIE MARION MCLEAN

STORY: "The Wonderful Palace" in *More Story-Worship Programs for the Church School Year* by Jay S. Stowell (Harper and Brothers)

TALK SUGGESTION: Mark 3:7-10.

The stories of Jesus are crowded with pictures of men and women to whom he brought healing—lepers, cripples, sick children, and those to whom he "Gave the gift of sight." His days were given to making people strong and well. Do we care for the pale, weary ones who lose their health for us amid cruel machinery, in close, disease-laden air, without necessary rest?

—From *The Girl's Everyday Book*, The Womans Press

MAY SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Helen Swisher**

THEME FOR THE MONTH: *Sharing the Abundant Life*

INTERPRETATION: Sharing involves giving and receiving. It means that, while we are eager to share our interests, our good times, our talents, our responsibilities, with others, we are also the recipients of these from others. Sharing means giving and taking. The familiar lines from "The Vision of Sir Launfal" express the theme for the month:

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me.

May 7

THEME: *Sharing Our Interests with Others*

PURPOSE: To lead the worshipers to seek to share their abiding interests with others.

INTERPRETATION: Life would be monotonous if everyone were like everyone else. Life becomes richer, fuller, as one's surroundings acquire more meaning. Walking a short distance along a country road and crossing a meadow may be a commonplace experience to many; to a group of young people it was intensely interesting when they accompanied a young woman whose hobby is the study of birds. She pointed out to them twenty-five birds by sight, and many others by their calls. Life grows richer for all of us as we share our interests in books, flowers, art, and music with others.

SCRIPTURE: Luke 15:3-7, 8-10; Matthew 7:7-12, 22:1-10; Luke 10:38-42, 11:5-13

HYMNS: "O Jesus, Master, When Today"
"Where Cross the Crowded Ways of Life"
"I Bind My Heart This Tide"
"Now in the Days of Youth"
"Lord, as We Thy Name Profess"

SELECTIONS:

THE TOUCH OF HUMAN HANDS

The touch of human hands—
That is the boon we ask;
For groping, day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the living warmth
Of human hands.

The touch of human hands;
Not vain, unthinking words,
Nor that cold charity
Which shuns our misery;
We seek a loyal friend
Who understands,
And the warmth, the pulsing warmth
Of human hands.

The touch of human hands—
Such care as was in him
Who walked in Galilee
Beside the silver sea;
We need a patient guide
Who understands,
And the warmth, the loving warmth
Of human hands.

—THOMAS CURTIS CLARK, from *Quotable Poems*, Vol. I. Willett, Clark and Co. Used by permission.

KINDNESS

Let us consider the word "kind." We speak of a "kind" person, and we speak of "mankind," and perhaps, if we think about the matter at all, we seem to ourselves to be using quite different words, or the same words in senses quite unconnected. But they are connected, and that by closest bonds. A "kind" person is a "kinned" person, one of kin; one who acknowledges and acts upon his kinship with other men, confesses that he owes to them, as of one blood with himself, the debt of love. Hence, mankind is man-kinned. . . . Beautiful before, how much more beautiful now do the words "kind" and "kindness" appear, when we apprehend the root out of which they grow; that they are the acknowledgment in loving deeds of our kinship with our brethren; and how profitable to keep in mind that a lively recognition of the bonds of blood, whether of those closer ones which unite us to those whom by best right we term our family, or those wider ones which knit us to the whole human family, that this is the true source out of which all genuine love and affection must spring; for so much is affirmed in our daily, hourly, use of the word "kind."

—ARCHBISHOP TRENCH.

THE BETTER PRAYER

I thank thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed.
I thank thee much for bread to live;
I thank thee more for bread to give.

I thank thee, Lord, for snug thatched roof
In cold and storm,
And that beyond my need is room
For friend forlorn.
I thank thee much for place to rest,
But more for shelter for my guest.

I thank thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load.
Thy love to me I ill could spare,
Yet dearer is thy love I share.

—SOURCE UNKNOWN.

Perhaps I should here explain what I mean by the jewels of daily life. Here are some: the flash of a moving violin bow as well as the note it invokes; the shock of water on your heated face; a thrush note at dawn; a cadenza of swift laughter; the crash and foam of a breaking wave; the silver needle of a fife note; the rocket flight of a piccolo flute; all fireworks and brilliant lights in city streets; the light of speaking or laughing eyes; the first glimpse of an hepatica in spring, with the white ends of its stamens shining against its deep purple cup like stars in a summer night—all these brilliant points of delight have this in common, that like an electric spark, they set off trains of thought and action which of ourselves we are powerless to ignite.

A highlight is annulled if copies of it are peppered across a picture. Like every climax, it makes our pulses throb and our imaginations leap just because it is a monarch on its throne. . . . This monarchial quality of jewel-like moments gives them power over long spaces of time. They live in afterglow and in the thought and action which they touch off. . . .

There is no lack of such sparkling bits in any one's environment. . . . Like high explosives they can unlock springs of lasting happiness. For they are in fact bits of heaven which we see by anticipation, as children peek at the Christmas tree through the curtains. Jewel-like moments! to be shared with others!

—From *What Men Live By* by Dr. Richard Cabot. Used by permission of Houghton Mifflin Co.

*Columbus, Ohio.

May 14

THEME: *Sharing Our Talents with Others*

INTERPRETATION: There is some one thing at least which each of us can do well, even though we may not be geniuses. Can you sing? Read aloud well? Write a letter? Grow flowers? What talents can you share with others?

SCRIPTURE: I Samuel 16:14-23; Luke 19:12, 13, 15-26; I Corinthians 12

HYMNS: "O Son of Man, Thou Madest Known"
"Forward through the Ages"
"Jesus Calls Us, o'er the Tumult"
"O Jesus, Prince of Life and Truth"
"Jesus Shall Reign Where'er the Sun"

SELECTIONS:

TALENTS

One can spin; another make shoes; some have skill in external business, which brings them much gain and for which others are unfit. These are all gifts which come from the Spirit of God. If I were not a priest and belonged to some craft, I should esteem it a great privilege that I knew how to make shoes, and should strive to do it better than anyone else and gladly earn my bread with my hands. There is no work so small, no art so mean, but it all comes from God and is his special gift. Thus let each do for the benefit of his neighbor what his neighbor cannot do for himself, and return from love gift for gift. And know that whoever does not serve his neighbor with the gift that God has given him lays up a great reckoning against himself in the day of judgment.

—JOHN TAULER

LITTLE THINGS

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpet, ring no bells;
The book of life the shining record tells;
Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad.
A sick man helped by thee shall make thee strong.
Thou shalt be served thyself in every sense
Of service which to men thou renderest.

—ROBERT BROWNING

TOGETHERNESS

"The Kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away." Matthew 13:47-48.

"Did you ever watch a fire slowly die away as one by one the logs fell apart; then suddenly burst into flame as they were brought together? One log alone may glow but it will not produce fire.

"Life is like a fire. It comes in richness when people are together. The shipwrecked sailor marooned alone on a bit of island, the narrow-hearted person marooned on a little island of self, are logs fallen apart; the fires of the mind and the heart flicker low little by little, grow cold, and the gray ash creeps over them.

"A fire can use all kinds of wood—apple, pine, beech, big knotty sticks, and kindling. Heap it with different kinds and see how beautiful it is . . . .

"So life, yours and mine as well as world life, needs all kinds of people in it, strong friends, little folk, 'kindred spirits,' folk who are 'different,' families, and foreigners. Do you know the joy of belonging to such a fellowship?"

—From *The Girl's Everyday Book*. Used by permission of the National Board of the Young Womens Christian Associations of the U. S. of America.

May 20

THEME: *Sharing the Sources of Our Ideals with Others*

INTERPRETATION: In the lives of each of us there are certain persons and things that are the sources of our inspiration for daily living. Do you share the sources of your ideals with others? Is there an older person whose friendship you value? Are there books, music, gardens that challenge you to higher living?

SELECTIONS:

WHERE ARE YOU FINDING YOUR IDEALS?

The most important task for anyone is the selection of ideals. In your daily experience you are seeing pictured in life all kinds of ideals, good, bad, and indifferent. What sort of a hero appeals to you—the reckless dare-devil of a wild west show, the selfish society belle, the hard-fisted fighter, the unscrupulous money-getter, the wily politician, the lawyer who defends the rights of the poor, or the shrewd attorney, or the sympathetic physician? What sort of people are really your heroes? Whether you realize it or not, every day you are judging between ideals that make these different types of human character.

—From *Jesus' Ideals of Living* by G. Walter Fiske. Used by permission.

Dr. Fiske points out also (chapter II) that Jesus got his ideals from: (1) the natural surroundings of Nazareth, (2) the religious ideals of his home, (3) his early training in school and synagogue, (4) his first visit to the temple, (5) the carpenter's workshop, (6) his heroes, the Old Testament prophets, and (7) his friendship with his Father, God.

LIFE IN ABUNDANCE

The supreme prayer of my heart is not to be learned or good, but to be radiant. I desire to radiate health, cheerfulness, sincerity, calm, courage, and goodwill. I wish to be simple, honest, natural, frank, clean in mind and clean in body, unaffected, ready to say, "I do not know," if so it be, to meet any man on an absolute equality, and to meet every difficulty and face any obstacle unabashed and unafraid. I wish others to live their lives, too, up to their highest, fullest, and best, and to that end I pray that I may never meddle, interfere, dictate, give advice that is not wanted, nor assist when my services are not needed. If I can help others I will do so by giving them a chance to help themselves. If I can uplift or inspire, let it be by example, inference, suggestion, rather than by dictation and injunction. That is to say, "I wish to be radiant—to radiate life."

—Anonymous, in *Modern Religious Verse and Prose* by Merrifield.

MAKING LIFE WORTH WHILE

May every life that touches mine—
Be it the slightest contact—
Get therefrom some good;
Some little grace; one kindly thought;
One aspiration yet unfelt;
One bit of courage
For the darkening sky;
One gleam of faith
To brave the thickening ills of life;
One glimpse of brighter skies
Beyond the gathering mists—
To make this life worth while
And heaven a surer heritage.

—GEORGE ELIOT

HYMNS: "Lord, Speak to Me"
"Rejoice, Ye Pure in Heart"
"For the Beauty of the Earth"
"Thy Word Is Like a Garden, Lord"
"Now in the Days of Youth"
"Father in Heaven, Who Lovest All"

SCRIPTURE: Hebrews 1:1; I Corinthians 12:4-11, 12-18, 27-31

PLANNING THE TALK: In planning a talk for this program you may ask questions such as the following:

1. Where do we get our ideals?

a. From our *family*—ideals of courtesy, conduct, kindness, unselfishness, etc. What ideals are established in your home? Such as these: that personal possessions are private, that no one should open a letter but the one to whom it is addressed, cooperation in tasks, etc.

b. From our *friends and acquaintances*. Do you have a few older friends who inspire you to better living?

c. From the *things we put first in our lives*. What do you like best to do? To read? To what do we give the most of our time and effort? Do you have time to help a neighbor, or are you too busy going to movies and parties? Do you get your ideals from the movies? From the books and magazines you read? From your interests and hobbies?

2. Where did Jesus get his ideals? (See selection from Dr. Fiske's book referred to above.)

3. How may we share the sources of our ideals with others?

Perhaps we may introduce our friends to each other. Read together books aloud. Invite friends to the activities we enjoy, our young people's department, our club, etc. Seek other ways to share our ideals. What do you suggest?

May 28

THEME: *Sharing Our Responsibilities with Others*

PURPOSE: To lead the worshipers to recognize and accept the responsibilities that are vital in Christian living.

INTERPRETATION: The truly abundant life is an unselfish life. The illustration is often used of the difference between the Dead Sea and the Sea of Galilee. The Dead Sea is continually "grasping, getting, taking, with no outlet; the Sea of Galilee gets that it may give, passing its water on to the Jordan to make fruitful valleys. The Sea of Galilee is beautiful, clear, blue; the Dead Sea is salty and brackish." Today's theme seeks to develop the thought that fruitful living necessitates recognizing and accepting responsibilities. Today's theme, therefore, is one way to approach the problems of leadership in your young people's group and in your church.

A Suggested Program

PRELUDE: Music of "Fairest Lord Jesus"

CALL TO WORSHIP:

Leader: Who shall ascend unto the hill of the Lord. And who shall stand in his holy place?

Response: He that hath clean hands and a pure heart, Who hath not lifted up his soul unto vanity, nor sworn deceitfully.

All: He shall receive a blessing from the Lord, and righteousness from the God of his salvation.

HYMN: "Jesus Calls Us, o'er the Tumult"

SCRIPTURE: Matthew 5:13-16, 20, 43-48

MEDITATION:

Leader: Let us think together of the gifts and talents that are ours. Each talent is a challenge to us, to use it in the most fruitful manner.

(Continued on page 38)

For Juniors

THE WESTMINSTER DEPARTMENTAL GRADED MATERIALS

are
Keyed to Life

FROM a study of the life of Christ which culminates in the Easter Story during April, Junior children on succeeding Sundays during the quarter are taken on a travel trip through Palestine, "the land where Jesus lived." Information regarding the Holy Land is imparted to Junior minds through the conversations of a family group including children who ask questions and with their elders discuss places, people, and events related to both ancient and modern Palestine.

The lessons in loose-leaf form are distributed weekly and kept in the "Junior Work and Study" cover provided. Written in the language of this age group and profusely illustrated with photographs and drawings, these lessons always include suggestions to be carried out at home. The Teacher's Edition of the quarterly includes supplementary material and excellent ideas for classroom projects.

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Current Film Estimates

The National Film Estimate Service

Broadway Bad (Joan Blondell, Ricardo Cortez) (Fox) Virtuous chorus-girl mother, with bad reputation, wins stardom from scandalous divorce. Converts her gift-jewelry into cash for trust fund and accepts stigma in court to save her child's future. Joan Blondell good in rather mediocre story.
For A: Possibly *For Y:* Unsuitable
For C: Not for them

Cavalcade (Diane Wynyard, Clive Brook) (Fox) Great motion picture material well presented. Poignant history of great events in last thirty-three years and their effect on true English people. Merely tense human episodes, with little dramatic connection, vividly portray social heroism and the outrageous tragedy of war.
For A: ***Notable*** *For Y:* ***Excellent***
For C: ***Good but heavy***

Child of Manhattan (Nancy Carroll, John Boles) (Columbia) Taxi-dancer heroine is mistress of socially-prominent millionaire, who offers marriage when child is born. Baby dies and heroine nobly runs away to arrange for divorce, but hero finds her in time for happy ending. Largely false and improbable.
For A: Hardly *For Y:* By no means
For C: No.

Deception (Leo Carrillo) (Columbia) Attempt to cash in on the crookedness of the "wrestling game." Easy appeal for followers of the prize-ring, with ringside English, cheap romance of cheap people, and very violent and convincing wrestling bouts.
For A: Hardly *For Y:* Better not *For C:* No

Employees' Entrance (Warren William, Loretta Young) (First National) Hard, unscrupulous head of department store well played by William. He preaches "take 'em and leave 'em." Heroine gets job by visiting his apartment—goes again after she has married a decent chap. Sex kept thoroughly in foreground.
For A: Possibly *For Y:* Pernicious
For C: No

42nd Street (Warner Baxter, Bebe Daniels) (Warner) Good musical comedy drama, with striking ensembles and notable trick photography, well acted, directed, and cast. Backstage life made interesting and glamorous. Much wisecracking, drunkenness, and very gay romance. Some sincerity and much sophistication.
For A: Depends on taste *For Y:* Better not
For C: Not for them

Hallelujah, I'm a Bum (Al Jolson) (United Artists) Rollicking, human picture with Jolson engaging as the non-working, much-singing Central Park hobo, intimate friend of big politician. Both being unknowingly in love with same girl brings complications, and pathos. Rimed dialogue painful at times.
For A: Rather good *For Y:* ***Amusing***
For C: ***Amusing***

Handle with Care (James Dunn, Boots Mallory) (Fox) Inadequately written and directed, slow tempo, thin plot, and El Brendel's comedy work feeble. But utterly clean, wholesome picture, with much human interest, swarms of children, engaging hero and heroine, and notable work by child actor, Buster Phelps. Fine "family" stuff.
For A: Fairly amusing *For Y:* ***Amusing***
For C: ***Very good***

Hard to Handle (James Cagney, Mary Brian) (Warner) Fast, peppy story of high-powered, unscrupulous, but engaging young promoter—fake advertising, quick profits—good warning against fake publicity, but bad example of advertising ethics. Free of sex save a vulgar one-night affair lugged in.
For A: Lively *For Y:* Doubtful
For C: No

King of the Jungle (Buster Crabbe, Frances Dee) (Paramount) The "Lion Man," physical Apollo and mental child, reared by lions in their native wilds, is captured with them for circus. Charming Frances Dee redeems him. Highly incredible but largely wholesome and healthily exciting. Much animal interest.
For A: Rather good *For Y:* ***Entertaining***
For C: Mostly very good

Ladies They Talk About (Barbara Stanwyck) (Warner) The beautiful, hard, notorious heroine, pal and moving spirit among bank bandits, adored by young reformer, does term in jail. Prison life and inmates shown picturesquely and amusingly. She planned vengeance upon release, but married her adorer instead.
For A: Perhaps *For Y:* Better not
For C: No

Lucky Devils (Bill Boyd, Dorothy Wilson) (RKO) Picturizes Hollywood activities of the stunt-men who risk their necks for fifty dollars a week. Obvious exploitation, with thrills and romance carefully worked in. Some human-interest attained, but acting is mediocre and dialog crude.
For A: Hardly *For Y:* Fair
For C: Very exciting

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth **(15-20 years)**
C—Children **(under 15 years)**

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Luxury Liner (George Brent, Zita Johann) (Paramount) Showy but feeble story, laid on board great ship during Atlantic crossing, supposed to give cross-section of life from first to third cabins. Interesting for background and travel atmosphere, but the "life" consists mainly of a conglomerate of sex affairs.
For A: Mediocre *For Y:* Unwholesome
For C: No

Parachute Jumper (Douglas Fairbanks, Jr.) (Warner) Merely sensational picture about two carefree, super-brave aviators who leave the Marines, hunt jobs, and meet the down-and-out heroine. Thoroughly spiced with cheap sex stuff and rum-running by air, before hero finally settles down.
For A: Mediocre *For Y:* Certainly not
For C: No

Private Jones (Lee Tracy) (Universal) Comic war picture, rather second rate on the whole but much of it amusing. Tracy good as brazen, irrepressible private, drafted against his will. Old mother dying, and sister in power of lecherous old boss, make him willing to go, but he is a rebel to the end.
For A: Hardly *For Y:* Perhaps *For C:* Hardly

Rasputin and the Empress (The Barrymores, Diana Wynyard, Ralph Morgan) (MGM) Excellent historical picture, true in major features, about Russian royalty, the Great War, and the sinister Rasputin's great role therein. Splendidly acted, thrillingly entertaining, with some very violent scenes. Only defect, Rasputin is made over-melodramatic, wholly repugnant, and unhuman.
For A: ***Notable*** *For Y:* Very strong
For C: Too strong

Robber's Roost (George O'Brien) (Fox) Another Western of usual ingredients, such as cattle-rustling, frontier romance, violent heroics, and beautiful scenery. Morally unobjectionable and adequately thrilling to satisfy those who hunger for this sort of thing.
For A: Hardly *For Y:* ***Good*** *For C:* Exciting

Secret of Madame Blanche, The (Irene Dunne) (MGM) Fairly convincing story, well acted, with Irene Dunne as young chorus-girl and finally old hostess in a dive, having remained decent throughout. Long-lost son—finally reunited. Many charming scenes but several questionable. Lionel Atwill does fine role.
For A: Fair *For Y:* Unsuitable
For C: No

So This Is Africa (Wheeler and Woolsey) (Columbia) Perhaps crudest and craziest hash to date by these "stars." Burlesque African exploration with burlesque sex stuff which is cheap, vulgar, and ridiculous. Humor stale, dialog stupid, plot idiotic, taste ribald. Not even good "box office."
For A: Trash *For Y:* Trash *For C:* No

Speed Demon (William Collier, Jr.) (Columbia) Speed-boat racing melodrama, lively thriller, full of hokum, in which hero loses race and girl through drink, adopts a waif, loses him to gangsters—but finally makes sensational come-back to win waif, race, and wife.
For A: Hardly *For Y:* Hardly *For C:* No

State Fair (Will Rogers, Janet Gaynor) (Fox) Homely, human, appealing picture of country life. Mostly wholesome entertainment, as devoted family of four set out for joyous week at the Fair, with prize hog and mince pies. But for "punch," son and daughter crassly deceive loving parents to achieve clandestine love-affairs, one very dubious.
For A: ***Good of kind*** *For Y:* Mostly fine
For C: Mostly good

Topaze (John Barrymore, Myrna Loy) (RKO) Masterful work by Barrymore as French chemistry professor, sincere, honorable, credulous. Tricked into lending his name to spurious product, he learns truth leaves school, and cynically turns tables on the dishonest politicians. Continental mistress in cast, but no objectionable actions.
For A: ***Excellent*** *For Y:* If mature, good
For C: Beyond them

20,000 Years in Sing Sing (Spencer Tracy) (First National) Realistic prison life based on Warden Lawes' famous book. Tracy is big shot prisoner who expects favors but gets none. He learns better and finally gives his life for another. Lots of toughness and crude romance.
For A: Perhaps *For Y:* Perhaps
For C: No

Vampire Bat, The (Lionel Atwill, Fay Wray) (Majestic) Fantastic tale of mysterious murders, supposedly by vampire bats, until half-mad doctor-scientist is revealed as murderer, seeking human blood for his experiments. Usual scare effects agreeably absent, but ghoulish murderer becomes known too early and interest wanes.
For A: Hardly *For Y:* Perhaps *For C:* No

What! No Beer (Buster Keaton, Schnozzle Durante) (MGM) Crude, ribald, stupid hash of stale gags and familiar slapstick which tries to play up the near-at-hand return of legal beer. Probably poorest Keaton picture to date. Benighted attempt at amusement.
For A: Stupid *For Y:* Poor *For C:* No

Whistling in the Dark (Ernest Truex, Una Merkel) (MGM) Good, well-acted light comedy from the stage play with Truex as star. Mystery-story writer and his financee fall accidentally into power of gangsters. Forced to devise a murder as price of freedom, he still saves the victim. Cheapened by supposedly necessary bedroom scene.
For A: ***Amusing*** *For Y:* Doubtful
For C: Hardly

Wild Women of Borneo (Travelogue) (Television Co.) Some interesting shots of animals and of primitive human life and customs in Borneo wilds. Made in 1931, now re-edited, patched, with naive vocal accompaniment added. Much obvious faking, and the publicity attempts sensational appeal which is cheap and false.
For A: Mediocre *For Y:* Perhaps *For C:* Hardly

Woman Accused, The (Nancy Carroll, Cary Grant) (Paramount) Another society "drama" wherein heroine with scarlet past murders for good cause her racketeer ex-sweetie—then goes on "boat trip" with sweet young lawyer, who saved her from chair, as pre-wedding honeymoon. Usual "moral" ending as would be expected.
For A: Depends on taste *For Y:* Unwholesome
For C: No

How Do You Use These Film Estimates?

MR. JAMES L. HILL, Secretary of the Riverside Church School of Lawrence, Massachusetts, writes that the teachers and officers of their school have visited a number of theaters and have checked up the current film estimates given on this page according to the plays themselves. They have found the estimates to be entirely trustworthy and so they advise the church school scholars and parents in advance which films to support and which to avoid.

Mr. Hill also makes the suggestion that each church school should cut out each title of these estimates and file them alphabetically so that the name of any particular film will be easily available for reference when that picture comes to town. He suggests that, in view of the fact that many films are shown in small theaters months after their general appearance, such an index should be available in every Sunday school library.

What's Happening in Religious Education

THE Ohio Council of Religious Education has announced a strong young people's program for the coming months. The Youth Division of Montgomery County (Ohio) Council of Religious Education is planning two interesting camp projects as an expansion of service for 1933. The first is to be a three-day week-end camp to demonstrate a camp program for those who have never had a camp experience. They hope through this experience to interest young people and to secure their attendance in larger numbers upon summer camps, especially the camps at Lake Geneva and Indianola. The second camp is to continue five days and will enrol interest groups such as modeling, nature study, handcraft, and so forth. The instructors are to be chosen from their camp-trained group and it is in part planned to give this group an opportunity for added experience.

The State Youth Council of the Ohio Council of Religious Education at its recent two-day session at Columbus planned for three state-wide activities for the youth of the state: State Youth Retreat (Camp Indianola)—May 5-7, for the leadership of all youth agencies within the state; Camp Indianola (co-educational)—August 20-31; and the State Youth Conference, Youngstown—October 20-22.

DR. MARY DABNEY DAVIS, in charge of children's work in the Office of Education in Washington, was a visitor and a speaker at the February meetings of the International Council of Religious Education. She spoke on "The Total Educational Experience of the Child" at a joint banquet of Children's Work, Vacation, and Weekday Professional Advisory Sections. At the meetings of the Weekday Church School Advisory Section, she presented a preliminary report on an extensive survey of weekday church schools throughout the country, which is soon to be published by the Office of Education.

A RELIGION and Labor seminar will be conducted for six weeks during the coming summer under the auspices of the National Religion and Labor Foundation. This trip is open only to a selected number of religious leaders and teachers. It is proposed to visit a textile center in the south; a coal mining area; Pittsburgh steel center; Gary, Indiana; Chicago and the World's Fair; and Detroit, the automobile center of America. In each locality factories will be visited, corporation executives and labor leaders will be interviewed, and a study will be made of the economic conditions. The members of the seminar will preach in the local churches and synagogues during their stay. At the conclusion of the six weeks, a report signed by the members of the seminar will be issued concerning economic conditions. For information concerning this seminar or the program of this organization, write to the Religion and Labor Foundation, 304 Crown Street, New Haven, Connecticut.

LENTEN BROADCASTS from London will be presented by the Columbia Broadcasting System on seven consecutive Fridays, beginning March 3, at one o'clock eastern standard time. The Right Honorable and Right Reverend Arthur Foley Winnington-Ingram, D.D., Episcopal Bishop of London, will open the series and six other Bishops will present the other addresses.

A PROGRAM known as "The Sunday School of the Air" goes out over Station WHP in Harrisburg, Pennsylvania, every Sunday afternoon. The program is the idea of Mr. Arthur R. Bodmer, teacher of the Glad Hand class for men in that city, and is prepared and directed by him. Listeners feel that they are sitting with an unseen Sunday school class, and they sing gospel songs with the male chorus. A special hymnal has been prepared for radio listeners to use in their homes and is sent to those who request it. Sacred instrumental music is given, and then a brief discussion of the International lesson for the day, with practical spiritual help for today's problems.

The amount of mail coming in from listeners has broken so many records that there is no longer any question as to the popularity of a Sunday school lesson for use on the air. Letters tell of listeners going back to church through the influence of this group on the air. It has been estimated from the quantity of mail that about fifty thousand persons sit down in their homes each Sunday with the "Sunday School of the Air."

MR. J. H. BISHOP, Director of Religious Education for the Wilmington (Delaware) Methodist Episcopal Conference, is in the midst of a promotion of a significant series of community leadership training schools. Until the present year, Mr. Bishop conducted twelve Methodist schools in his territory. Within the last year, these have been put on a community basis and the number has increased to eighteen. In this way, Mr. Bishop feels that the Methodist people themselves can be better served because the larger school allows for more specialization and a better type of work, while at the same time with the same overheat and expense, the people of all denominations are served.

THE Philadelphia Sunday School Council of Christian Education held an institute on Parent-Child Relationships last January in cooperation with the Women's Interdenominational Union. The institute was led by Dr. Garry Myers, of Western Reserve University.

MRS. J. W. McNAUGHTON, Supervisor of Vacation and Weekday Church Work for the Kansas City (Missouri) Council of Churches, reports that the weekday school in connection with the Hyde Park School of Kansas City, Missouri, enrols ninety-seven per cent of the public school children in its various classes.

THE American Bible Society recently celebrated in a successful way one hundred years of Scripture distribution in China. A century ago Dr. E. C. Bridgman, a Congregational missionary in Canton, wrote to his mission board in America: "Probably no one enterprise of equal extent and importance can ever engage the attention of the American or any other Bible Society as the wide circulation of the Bible among the Chinese." His appeal drew from the American Bible Society an appropriation of $3,000 which was committed through the American Board to its two missionaries in China "to print and distribute the Holy Scriptures in the Chinese language as far as they can find demand for them promising well to the cause of Christianity." Such was the start of Scripture distribution in China by the American Bible Society.

BRAZIL'S new Bible House was dedicated with appropriate ceremonies on February 16 by the American Bible Society. The building is located in the new "Esplanada de Castello," a tract of land added to the city of Rio de Janeiro through the razing of the famous old "Morro de Castello" and through the utilization of the material from the hill to fill a part of the bay.

The new Bible House is of modern Gothic architecture. The street front is finished in native black granite with aluminum decorations and trim. At the first floor level are placed symbolic placques of aluminum representing St. Matthew, St. Mark, St. Luke, and St. John, and the seal of the American Bible Society. The building, like others owned by the Society, was erected from a special fund and is expected, through its earnings, greatly to assist in the support of Bible distribution in Brazil.

The Bible House is a nine-story office building. The store and offices of the American Bible Society are on the lower floors. Some of the upper floors are laid out as professional offices for doctors and dentists, with exceptional facilities for clinical and laboratory work. It is the first building of its kind in Rio and has attracted a great deal of attention in professional circles in that city.

MORE than six hundred persons per night have been in attendance at each of the "Church Night" programs during the past ten weeks at the First Methodist Church of Evanston, Illinois. The program has consisted of a fellowship dinner followed by sixteen different interest groups dealing with various phases of city religious life.

THE American People's College in Europe is carrying on an interesting piece of work for education in international fellowship. This is a non-profit organization under the leadership of Dr. John Dewey as chairman of the advisory committee. The College is established in the Tyrolean town of Oetz in Austria. American students live in this community and share in study and fellowship in trips to various parts of Europe. There is a nine months' course with a summer course of eight weeks and another of three months. Information can be secured from the New York office at 55 West 42nd Street, New York City.

THE Committee on Cultural Relations with Latin America is organizing a seminar for a trip of international fellowship and study to Mexico this coming summer. The seminar rests upon eight years of experience and will afford a broad vision upon the outlook of the country, and intimate contacts with men who are leaders in it. Full information may be secured from Hubert C. Herring, Executive Director, 112 East 119th Street, New York City.

AN International Council Leadership diploma was recently issued to a young Syrian girl in one of our large eastern cities. This is a notable achievement in that the girl is a child of immigrant parents who hardly speak English even at the present time.

AN EXTENSIVE TOUR in the interest of vacation and weekday church schools has been made through Kansas, Missouri, and Minnesota by Mr. Paul D. Eddy, Mrs. Elizabeth Finn, and Dr. Walter A. Squires.

EADERS in religious education are watch- ing with a good deal of interest the etings being held in various parts of the ited States and Canada during the pres- t year, under what is known as the Oxford oup Movement. This campaign began with umber of cities of Canada and the eastern rt of the United States. As this is written, e leaders are on a tour of the Pacific ast, and will return to the east, some ough the Canadian West, and others ough the United States. The movement presents a return to many of the early actices of the Christian church, dealing re specifically with times of meditation d waiting for divine guidance, confessions personal sin to individuals and groups, d insistence on complete love and com- ete dependence upon the personal guidance God.

After the group had been in Toronto, On- io, forty or fifty Christian leaders met ekly for some time to evaluate and study e movement. Those who are particularly ncerned will be interested in securing a port of this investigation. A copy can be cured from Dr. George T. Webb, 1107 Her- ant Building, Toronto 2, Ontario, Canada.

THE New York public library, through its Extension Division, by means of a truck hich has a capacity of two thousand vol- nes, is rendering a significant service. This uck is equipped so as to make possible the lection of books in both good and bad eather and possesses lights and hot water aters. It makes daily stops at a number public schools, a garden city, a large or- anage, three schools for crippled children, d a school for the blind. In the summer, ass mats and an umbrella make an attrac- e out-door library for adults and a cozy ace for the story hour for young burrowers ho crowd about the truck as it makes its ops.

THE following item appeared in *The Weekly* of the Madison Avenue Presby- rian Church, of New York City, soon after e publication of the February *Journal*.

"The February issue of the *International ournal of Religious Education* contains a two-page article by Miss Niebuhr of our staff, based on work carried on in our own church school, entitled 'Candy and the Kingdom.'"

This was a splendid means of accomplish- ing two things: acquainting the church con- stituency with a significant piece of work done in the church school; and introducing new people to the *International Journal*.

MANY readers of the *Journal* are plan- ning to visit A Century of Progress, or World's Fair, in Chicago during the coming summer. There will be a special building set aside to Progress in Religion in which there will be an extensive exhibit and con- ferences and lectures in religious education. Further information will be given in future issues of the *Journal*.

Easter Dramatic Materials

The following Easter dramatic materials are available from the International Council of Religious Education, 203 North Wabash Avenue, Chicago.

"Passion Week" (A Service of Worship in Music, Scripture, and Pictures) by Nancy Longenecker, reprinted from the March, 1930, *Journal*. Ten cents each.

"Pilgrims of the Way" (An Easter play) by Dorothy Clarke Wilson, March, 1931, *Journal*. Twenty cents each.

"Release" (A one-act Lenten play) by Dorothy Clarke Wilson, February, 1933, *Journal*. Twenty cents each.

"A Dramatic Worship Service for Easter" by Grace Sloan Overton, March, 1933, *Journal*. Twenty cents each.

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Community Organization in Religious Education

(Continued from page 26)

The Executive Committee

The membership of the committee consists of the officers of the council, the members of the Commission on Finance, and the members of the Commission on Activities. This guarantees both business and educational leadership upon the policy-determining body of the community organization.

The Commission on Finance

The membership of this commission, in addition to the treasurer and auditor, should be composed of the best business leaders of the community. A conscious effort should be made to coöpt such men for the guidance of the business affairs of the community's cooperative program of religious education.

The Commission on Activities

The membership of this commission should consist of the chairman of each major division of work, plus from three to five members elected at large because of personal fitness to represent the interests of the community in the field of religious education. This commission is the program-building body of the council. It will initiate studies, receive suggestions for program plans from its constituent committees, coordinate such plans, and recommend to the Executive Committee the work to be sponsored by the council, in light of community needs.

The major classifications of the cooperative work in any given community will vary in accordance with the needs and problems with which it is confronted. They should therefore be considered as semi-permanent divisions in the program of activities. Certain ones will prove more necessary in one community and others in another. As an illustration of the divisions within the program which one community established, the following is offered: the religious education of children, the religious education of youth, the religious education of adults, comity, leadership training, international relations, social service, rural life and work, vacation and weekday church schools, and field administration.

It will be readily observed that these divisions are not mutually exclusive. The points where over-lapping occurs, such as between the religious education of youth and vacation church schools, will be adjusted by the coordinating function of the Commission on Activities. It may be further noted that these divisions are inclusive of the major traditional departments of councils of churches and councils of religious education.

The writer has found that the organizational structure suggested above conforms to the basic religious needs of many communities. If the reader will first analyze the situations and problems which his community presents and make adaptations in the proposed structure in accordance with local conditions, he will find this functional approach helpful in the reconstruction of community organizations for religious education.

Interpreting God to Children

(Continued from page 11)

in their lives is vividly portrayed, and to come in contact with this conviction strengthens the child's own faith. Songs which help the child to express in simple and yet beautiful language the aspirations and the expressions of praise and gratitude which he is feeling, through the very singing, serve to strengthen those aspirations and feelings of gratitude.

As the child matures and his world and his understanding broaden, there will also be an element of definite instruction regarding the nature of God. This will come not in isolated, formal statements, but in immediate relation to the actual experiences of the child as summaries of that experience. To teach a child, as an isolated statement, "God is love," is not likely to be very influential in shaping his destiny; to teach him this statement after he has learned to know the love of God through his own experience *is* likely to influence his destiny.

Such summaries will help the child to understand his relationships, will clarify his thinking about problems of evil which have arisen, will stimulate him to serious reflection regarding the will of God for his daily life. It is a grave mistake to assume that the experience-centered approach to religious faith has no place for this type of instruction. Right thinking, right ideas and concepts are important in developing a reasonable faith. Wrong ideas of God lead to wrong relationships with God and to wrong conduct. But ideas are, themselves, dependent upon experience. They cannot be handed over, ready-made, to another person. The apparent paradox, "We can learn only what, in a sense, we already know," is a statement of fact. The "learning" here referred to is that conscious process of setting experience in order, of seeing in it new meaning, new relationships. The "what, in a sense, we already know," is that body of fundamental experiences which make up the on-going life of the individual. These experiences need the review, the clarification.

the organization which is proposed by the "learning." Otherwise, they are scattered, unrelated, uninterpreted, and so lose much of their value. Never to have his experiences summarized into statements about the nature and purposes of God limits the growth of the child's religious faith.

In coming to know God, the child also needs moments of meditation and direct communion with God through prayer. Alone, with the members of the family, or with a group of his fellows gathered in a place set aside for worship, these occasions of withdrawal from the activities of his day for the purpose of concentrating the attention upon God and his purposes are essential for the development of the child's religious faith. Experiences of fellowship through work, service, appreciation become more meaningful, more vital, when, in quiet moments apart, they are related directly to God and his will for his children. Caring tenderly for an injured pet may be an act of cooperation with God for the care of his creation; but unless the child has an opportunity of thinking of God's purposes in connection with his conduct, the sense of fellowship in service is likely to grow cold. Rejoicing in the delights of the out-of-doors in the springtime may be an act of worship; but unless the child is helped to express his happiness in terms of gratitude and fellowship through prayer, song, or meditation, it is not likely that worship will be a part of the experience.

Helping children to come to know God is not, then, a simple task. It requires insight, skill, and devotion. But through the informal relationships within his everyday life, through materials relating the experiences of others in coming to know God, through direct instruction, and through worship, help can be made available to the child in building his conception of the nature of God and in establishing personal relationships with him. God is not seeking to hide himself from his children. He is, himself, active in seeking to make himself and his purposes known. The child's discovery of God represents his response to God's revelation of himself to the child. The leader really attempts to lead the child to make this response.

The Old Order Changeth

(Continued from page 23)

ducted to the Hall for the "Exposition." On the afternoon of the last day, the ladies of the Mayflower Guild gave a missionary tea and Miss Helena Whitford, of Pasadena, gave readings and interpretations of the poems of Sarojini Naidu.

Our Exposition closed with a one-act play, "Larola," put on by the Community Players, many of whom are members of our church. Thus there was brought to a close an effective effort to interest not only a small group, but an entire church and community in "missions."

"Happy Hour" Gatherings

(Continued from page 12)

boys from those lines a try. The first two lines to be retired won the game. The game moved rapidly when once started.

By this time the boys were ready to rest, so they were seated on the floor in a group facing the director who then conducted the "chum chat" on the theme.

After the "chum chat" there was one other group game and then the boys were urged to go home immediately, to attend Sunday school and church the next day, and to return the next Saturday night for another "Happy Hour."

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HOW SHALL I LEARN TO TEACH RELIGION?

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YOUTH AND CREATIVE LIVING

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May Suggestions for the Senior and Young People's Departments

(Continued from page 32)

SERVICE OF DEDICATION:*

Leader:
"Christ wants the best! He in far-off ages
Once claimed the firstling of the flock, the finest of the wheat;
And still he asks his own with gentlest pleading
To lay their highest hopes and brightest talents at his feet.
Though he will not refuse the feeblest, humblest love,
He asks that of our stores we give to him the best we have."

Hymn: (Tune, "All Saints New")

"O Jesus, Prince of Life and Truth,
Beneath thy banner bright,
We dedicate our strength and youth
To battle for the right;
We give our lives with glad intent
To serve the world and thee,
To die, to suffer and be spent
To set our brothers free."

Youth's Commitment to Service: "We believe in the work to which Jesus Christ devoted his life. We desire to commit ourselves to the tasks which were to him of supreme importance: to preach the Gospel to the poor; to bind up the broken-hearted; to set at liberty them that are bruised; to comfort those who mourn, to give them beauty for ashes, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord, that he may be glorified.

"The vision lures us forth into fields of religious service, the place for us, of all places most high and holy."

Hymn: (Tune, "All Saints New")

"In serried ranks, with fearless tread,
O Captain of us all,
Thy glory on our banners shed,
We answer to thy call;
And where the fiercest battles press
Against the hosts of sin,
To rescue those in dire distress,
We gladly enter in."

Leader: Remember the words of the Lord Jesus—
"Ye have not chosen me, but I have chosen you, and ordained you,
That ye shall go and bring forth fruit, and that your fruit should remain;
That whatsoever ye shall ask of the Father in my name, he may give it you."

Youth's Consecration:
"Send me, O Lord, I ask not how, or where,
To those who on this earth, called by thy name,
Have never found thee 'neath the grinding care
Of mine, or wood, or field, or furnace flame.
Lead me to those in south, or west, or north,
Who need thee most; thy vision send me forth;
I pledge my life to thee, to them, and here."

Hymn: (Tune, "All Saints New")

"O thou who doest the vision send
And gives to each his task,
And with the task sufficient strength,
Show us thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy,
Our Father's work to do." Amen.

BENEDICTION

* "A Service of Dedication" from the School of Religious Education and Social Service, Boston University. Printed in *Lyric Religion* by H. Augustine Smith. New York: The Century Co., 1932. P. 288. Used by permission of the Author.

See full details on page 16 regarding materials for the observance of Mother and Daughter Week.

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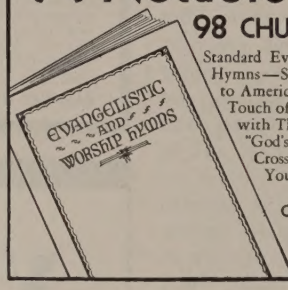
98 CHURCH CLASSICS & GOSPEL HYMNS



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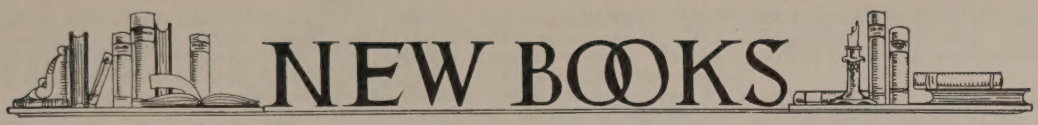

Books of 1932 in Christian Religious Education

THE *Journal* presents this month a list of the books of 1932 in the field of Christian ducation. This list does not include books source materials, and courses of study r pupils of various ages, with the accomanying leader's helps. Leadership courses, owever, are included. The list is not inended to be selective in character. It is elieved that with the exceptions as noted is is a complete list, but the editors will elcome suggestions of additional titles, if e list is found to be incomplete.

The reader will find here a valuable check st and may ask himself such questions as ese: How well acquainted am I with these ew books? Have I read all of the more nportant of them? Which of them should purchase for my own library? Which of ese books should my church or school add its library? Your Christian education brary should be brought up-to-date by the clusion of the best new books as they appear. If you have made no recent additions, is list may be reviewed for suggestions.

The editors plan to make such a list as is a regular annual feature of the *Journal*.

thearn, W. S., *Minister and the Teacher.* New York, The Century Company. 274 p. $2.00.

enson, Clarence H., *The Sunday School in Action.* Chicago, The Bible Institute Colportage Association. 327 p. $1.75.

urger, William H., *Growing Up With Our Children.* New York, Association Press. 73 p. $1.00.

allarman, Eva A. (comp.), *Junior Superintendent's Manual.* St. Louis, Bethany Press. 212 p. $1.00.

avan, Ruth Shonle, and Cavan, Jordan True, *Building a Girl's Personality.* New York, Abingdon Press. 175 p. $1.50.

oe, George A., *Educating for Citizenship.* New York, Charles Scribner's Sons. 205 p. $2.00.

urriculum Materials for Vacation Church Schools, Service Bulletin No. 803. Chicago, The International Council of Religious Education. 48 p. 15 cents.

ewar, L., and Hudson, C. E., *Psychology for Religious Workers.* New York, R. R. Smith and Company. 238 p. $2.00.

ugall, J. W. C., *Religious Education in Africa.* New York, International Missionary Council. 84 p. 40 cents.

lbin, P. N., *Improvement of College Worship.* New York, Bureau of Publications, Teachers College, Columbia University. 154 p. $1.50.

lartshorne, Hugh, *Character in Human Relations.* New York, Charles Scribner's Sons. 367 p. $2.50.

lartshorne, Hugh, and Lotz, Elsa, *Case Studies of Present-Day Religious Teaching.* New Haven, Yale University Press. 295 p. $2.00.

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Report for the Biennium 1930-1932. New York, National Board of the Young Women's Christian Associations of the United States of America. 129 p.

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Woodward, L. E., *Relations of Religious Training and Life Patterns to the Adult Religious Life.* New York, Bureau of Publications, Teachers College, Columbia University. 75 p. $1.50.

Yeaxlee, Basil A., *The Approach to Religious Education.* New York, The Macmillan Company. 144 p. $1.50.

Y. M. C. A. Yearbook and Official Rosters for 1932. New York, Association Press. 173 p. $4.75.

Building the World Brotherhood. Cooperatively prepared by the Director of Woman's Work and the Director of Missionary Education. Philadelphia, Board of Christian Education, Presbyterian Church, U. S. A., 1933. 16 p. Price 10 cents.

This is a program in the series for single meetings of adult groups in the local church, each one of which presents a particular phase of the Christian education task. It is available for use by study and discussion groups interested in missionary education. The material comprises a worship service built on the theme of the program, a study and discussion section, and a dramatization which leads up to the question: "How may our local church improve its present plans and methods of missionary education?"

Screen and Projector in Christian Education. By H. Paul Janes. Philadelphia, The Westminster Press, 1932. 160 p. Price $1.00.

This book sets forth valuable guidance material on how to use motion pictures and projected still pictures in worship, study, and recreation. It is based upon several years' experience in the use of motion pictures and slides in the religious realm. It covers such subjects as the values of visual aids, the sources, selection, and adaptation of materials, the technique of teaching with visual aids, the use of visual aids in worship, the use of visual aids in recreation, mechanical problems of projection, advertising and promoting visual programs.

—E. W. E.

Religion in the Preparatory Schools. Edited by Boyd Edwards and Harold B. Ingalls. New York, The National Council of Student Christian Associations. 149 p.

This is a report of the proceedings of the National Conference of Preparatory School Masters. The conference was called by a group of headmasters and was attended by fifty-five headmasters, seventy-nine masters, and forty-four guests and other persons. The program provided for general addresses on religious thought and life and seminar groups on problems of religion in the school. The book contains reports of these addresses and of the discussions and conclusions in the seminars. Leaders of youth will find the report interesting and valuable, particularly the reports from young men themselves as to the relationship between the religious teachings in their own school days and their present life in college.

—P. R. H.

Evangelistic and Worship Hymns. Edited and compiled by R. E. Magill. Richmond, Va., Onward Press, 1932. Price: one copy, 15 cents postpaid.

This book contains ninety-five hymns and gospel songs, most of which are commonly known. Many of the suggestions of the hymns to be included came from members of the Committee on Evangelism of the General Assembly of the Presbyterian Church, U. S. There are a few of the more recent hymns of the church, as well as some of the older hymns and a comparatively large number of gospel songs. The major purpose of the book, according to the author, is to provide for special evangelistic services.

Tarbell's Teachers' Guide to the International Sunday-School Lessons. Improved Uniform Course for 1933. By Martha Tarbell. New York, Fleming H. Revell Company, 1932. 432 p. Price $1.90; postpaid, $2.00.

Explanations and comments on the printed portion of the Improved Uniform Lessons with illustrations. Topics for young people and adults and for intermediates and seniors are given special treatment also.

Bible Student's Companion. By William Nicholson. New York, Fleming H. Revell Co., 1932. 870 p. Price $2.50.

A combined concordance, commentary, and brief encyclopedia of biblical names and topics, designed to assist the lay Bible student and teacher.

The Life of Charles Albert Blanchard. Retold by his wife, Frances Carothers Blanchard. New York, Fleming H. Revell Company, 1932. 220 p. Price $2.00.

Christian Faith in Modern Light. By R. J. Campbell, New York, The Macmillan Company, 1932. 192 p. Price $1.75.

The Christian Faith. By Joseph Stump. New York, The Macmillan Company, 1932. 463 p. Price $4.00.

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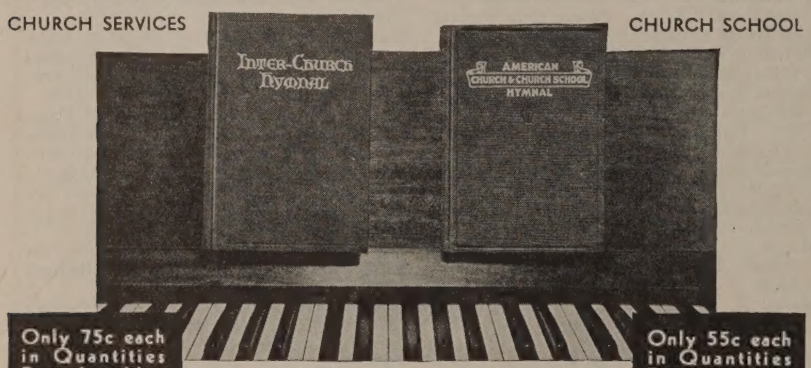

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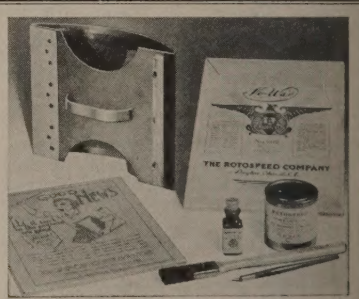

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